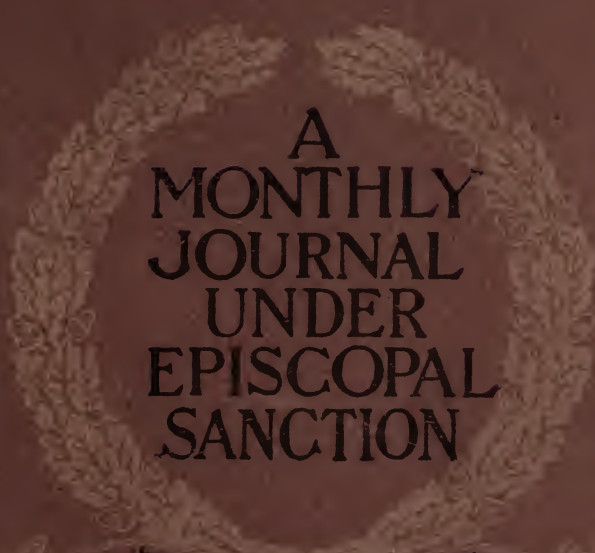


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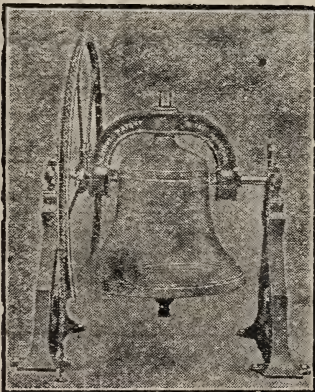
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# THE LEARNED FAMILY OF O DUIGENAN

BY REV. PAUL WALSH, M.A.

## I

THE achievements of some of our Irish learned families are not sufficiently known. Everyone has heard of the O Clerys of Tirconnell, but few realize that in almost every territory in Ireland there were groups of historians, poets and genealogists, whose fame in the olden days was no less than that of their more favoured brethren now remembered. Somewhat in the same way, *The Annals of the Four Masters* enjoy, in the popular imagination, a prominence which they do not solely deserve. There are, at least, half a dozen other collections of annals of no less value and importance. I propose here to bring together some notes on the learned family of O Duigenan, and to indicate the labours of two modern representatives of the name.

The celebrated Dubhaltach Mac Fírhisigh, who compiled his *Book of Genealogies* about the year 1660, informs us that the O Duigenans followed the profession of historiographers under the families of Clann Mhaoilruanaidh and Conmhaicne in Magh Réin, that is, with the Mac Dermots and the Mac Donoughs in the west, and with the O Farrells in the territory of Annaly. The latter district was the original home of the O Duigenans. They traced their descent to Maine, son of Niall of the Nine Hostages, whose progeny settled in western Meath and in the modern county of Longford. The earliest mention of an O Duigenan is at the year 1296, when an archdeacon of Breifne of that name died. A little later, in 1323, we learn that Giollapadraig O Duigenan, 'chief historian of Conmhaicne,' and Luke, his son, were slain.

In the west the O Duigenans were associated with the



church of Kilronan, in the county of Roscommon, and with Baile Choille Foghair, now known as Castlefore, in the neighbouring county of Leitrim. In 1339 Ferghal Muimhneach O Duigenan built the church of Kilronan, and the family became erenachs or lay proprietors of that precinct. Ferghal died in 1347. Several of his descendants are commemorated in the annals in the course of the fifteenth and sixteenth centuries.

The O Duigenans of Castlefore were descended from Pilib na hInnse, Philip of the Island, a brother of Ferghal Muimhneach just mentioned. They seem to have settled in this place about the year 1400. Maghnus, third in descent from Philip, died in 1452, and is described as 'O Duigenan of Castlefore.' O Donovan gathered from tradition that the family kept a bardic school in the place in ancient times. Peregrine O Duigenan, who collaborated with Michael O Clery in several of his works, belonged to this branch, being described more than once as 'of Castlefore, in the county of Leitrim.'

The branch which was seated in Kilronan, in the north of Co. Roscommon, was regarded as the senior family of the name. Mac Firbhisigh gives the pedigree of a chief named Maolmhuire. This Maolmhuire was made O Duigenan in 1578: 'O Duigenan of Kilronan, Dolbh, son of Dubhthach, ollamh of Tirerrill, a learned historian who kept a thronged house of general hospitality, a cheerful, eloquent, and affable man, died; and his son, Maolmhuire, took his place.' Several of the ancestors of Maolmhuire in the direct line are referred to in the annals. With these entries I shall not trouble the reader here, but shall, instead, make some remarks on two celebrated members of the family who flourished in the seventeenth century.

## II

The names of some, at least, of the Four Masters are universally familiar. Everyone has learned the story of Michael O Clery. It is not generally known, however, that the title 'Four Masters'—*Quattuor Magistri*—was first



employed by Father John Colgan, and that that learned Franciscan includes in the designation Peregrine O Duigenan, whom the editor of the *Four Masters*, John O Donovan, altogether ignores. Here is what Colgan says in the Preface to his *Acta Sanctorum*: 'Michael O Clery's principal collaborators in this fourth work, which far excels the other three, were the three persons already mentioned, namely, Fearfeasa O Mulconry, Peregrine O Clery, and Peregrine O Duigenan, men of consummate erudition in the antiquities of their country.' Commenting on this passage, O Donovan takes no account of Peregrine O Duigenan, but introduces in his stead a certain Conaire O Clery, whom, on Colgan's testimony, we know to have assisted the *Four Masters* during several months—*pluribus mensibus*. There is a very clear distinction drawn between the principal collaborators and the two assistants, Conaire O Clery and Maurice O Mulconry.

Referring to the *Annals*, Colgan mentions the three previous works of the *Four Masters* as (1) a Catalogue of the Kings of Ireland, (2) Genealogies of the Irish Saints, (3) the Conquests of Ireland. The two first mentioned were combined in one by the authors, and have been edited by me for *Archivium Hibernicum*, 1917-18. The signatures to the Dedication and Introduction to this work include that of Peregrine O Duigenan, and omit the name of Conaire O Clery. It might be urged that O Duigenan's name is absent from the list appended to the Introduction to the *Annals* printed in my *Gleanings from Irish Manuscripts* (page 76). However, no argument against his share in the work can be drawn from this omission, as the names of all four are omitted in the Introduction printed by O Donovan. Colgan says expressly: 'To the work of these four [enumerated above] was frequently added that of other learned antiquarians, namely, that of Maurice O Mulconry, who worked for one month, and that of Conaire O Clery, who laboured to promote it during several.' We may, therefore, take it as established that the name of Peregrine O Duigenan should

be included in the list of the Four Masters. Conaire O Clery should not have been ranked amongst the Four by O Donovan. This fact was recognized by the late Archbishop Healy.<sup>1</sup>

## III

A celebrated kinsman of Peregrine was named David. This David has left us a fine body of Irish literature in a number of manuscripts transcribed by him. At least three of them are preserved in the Royal Irish Academy, and are numbered in that collection C.iv.3, B.iv.1, and 24.P.9. At folio 125 of the second of these manuscripts he gives his own pedigree as follows : ‘ David, son of Matthew Glas, son of Dolbh, son of Paidin, son of Maoileachlainn, son of Dubhthach Og, son of Dubhthach Mor, etc.’ Dubhthach Og, son of Dubhthach Mor, died in the year 1511. He is described in *The Annals of Loch Ce* as ‘ the sage of Eire in history, and a man of great wealth.’ Of the intervening generations I find no mention. David flourished in the second half of the seventeenth century. He has entered a number of valuable items in the books he transcribed. Some of these I shall print and translate here. They throw additional light on the hard conditions under which the men of learning in Ireland had to work.

David was infirm both of hand and foot. His lameness would appear to have been permanent. After copying a passage to the effect that the arts of medicine and poetry were invented by the Tuatha de Danann, and were preserved because of their excellence when the Faith came to Ireland, he goes on : ‘ dá bhrígh sin buailmíd a nainm Dé ⁊ Coluimchille ar an duain so anonn gidh doiligh é : misi an bacach .i. Dáibhidh O Duibhghennáin ⁊ tabradh gach aon leghfios so a bennacht ar mhanmuin’—‘wherefore, in the name of God and of Columcille, let us commence this poem on yonder page, though it be hard to do so : I am the lame David O Duigenan, and let each one who shall read

<sup>1</sup> See his *Irish Essays* (1908), p. 8.

this bestow a blessing on my soul.' In another place he complains of the same infirmity: 'atáim triamhuin tuirseach ar mo chois tind'—'I am sad and weary on my disabled leg.' The old book in which this entry appears was later in the possession of the celebrated Charles O Connor of Belanagare. In other places O Connor displays sympathy with poor David in his woes, but here he pokes fun at his deformity, adding: 'ro chonaire mesi for a moladh an lorga bhriste chédna .i. i mBaile an Dúin'—'I saw the same broken leg an object of laudation, namely, in Ballindown.' More than once David complains, too, of a soreness in the hand. He writes: 'a Dhia fóir ar mo lámh troim-thind'—'O God, help my hand, which is severely sore.' Again: 'as ro-throm mo lámh i ndiaigh an aonaigh'—'my hand is exceedingly heavy after the fair.' And this, in another place: 'sguirim 7 mo lámh trom tuirseach'—'I cease work, my hand being heavy and weary.'

From several entries we learn of the circumstances of grave discomfort which distracted the scribe. 'A nDruim Leachaoín dam 7 mé tuirseach'—'I am in Drumlaheen, and I weary,' he says in one place. Drumlaheen is in the parish of Fenagh, in the county of Leitrim. The same Charles O Connor amusingly appends a note to David's remark: '7 misi tuirseach go lór ag léaghadh do leabhair a Dhábhídh'—'and I am weary enough reading your book, David.' O Connor does not mean to be uncomplimentary; his inference is, if the manuscript be so wearisome to read, what must the writing of it have been? Here is another complaint: 'atá an ghluais so dom thuirsíughadh sa go mór'—'this gloss is tiring me very much.' Our scribe was here copying a poem interpreted with numerous interlinear explanations. Elsewhere he grumbles, not without reason, we may suppose: 'atáim tuirseach: sguirim go fagháil sgél an tsesiúin mhóir'—'I am weary; I cease until I get news of the Assizes.' This means that a friend of David, perhaps a patron, was before the Court for trial. The poor scholar was not accustomed to sparing himself: 'sguirim 7 mé ag tuitim im chodladh'—'I cease and I



falling asleep.' Again, he cannot help complaining: 'atá an duain so dom thuirsíughadh'—'this poem is wearying me.' But, notwithstanding his troubles, he sometimes wound up with a note of hope: 'sguirim co fagháil sgél maith ón tsagart'—'I cease until I get good news from the priest.' Let us hope the good priest came along, and did not disappoint poor David.

Weariness was often not the least annoyance of the professional scholar. The fine collection of scribal notes printed by Dr. Standish Hayes O Grady, in his *Catalogue of Irish Manuscripts in the British Museum*, reveals some of the difficulties under which the scribes at times laboured. The well-known manuscript styled Egerton 88 was made for the master of a school of Brehon law. Here is what one of his pupils noted in the volume: 'That's for Donall for himself; and should any man find fault with it, I myself will excuse him for doing so. My curse, and another curse into the bargain, I bestow on the women that have muddled up together all that I possessed in the way of ink, of colours, and of books. Another curse on him, too, that shall read this and fail to curse the women.' We are not to take these maledictions seriously. The mode of expression was only fun. But we learn incidentally that the scholar had more than one distraction. David O Duigenan complains like this: 'sguirim isin ló rofhuar so'—'I cease on this exceedingly cold day.' And again: 'is mór atá in codladh dom bhuaidhreadh sguirim'—'much is sleepiness troubling me, I cease.' One would naturally expect that David's work extended far into the night, and so he proclaims: 'sguirim dhíot go lá a Dhalláin Forgoill'—'I give you up till day, Dallan Forgall.' He was in the act of transcribing a citation from the Eulogy of Columcille which is ascribed to that personage. One of the last entries in the manuscript from which I have been quoting is the following: 'is olc slacht an duibh thana ar sin'—'poor is the thin ink's neatness thereon,' i.e., on the page; then the writer adds: 'atá an lá fuar 7 mé tuirseach'—'the day is cold, and I weary.'

Remarks of this nature are common in the greater part of David's work. There are indications, however, that his discomforts were particularly severe while he was engaged in writing manuscript B.iv.1. That volume was mainly compiled at Shancough, in the Co. Sligo, between the years 1671 and 1674. It is a most valuable collection of tales, and contains 'The Frenzy of Suibhne,' 'The Banquet of Dun na nGedh,' 'The Battle of Magh Rath,' 'The Adventures of the Two Idiot Saints,' and a considerable number of other pieces in prose and verse. At page 78, David says: 'a chath Muighe Rath as mór thuirsigheas tu mé'—'Battle of Magh Rath, very much dost thou weary me.' This tale is a long one. Charles O Connor supports David's verdict: 'ro thuirsidh mórán romhad a Dhabhidhe 7 bennachtain for hanmain'—'it hath wearied many a one before thee, David, and a blessing on thy soul.' Here is evidence of more troubles: 'atá an snechta ag fuarughadh mo lámh sguirim go ttrástta'—'the snow is benumbing my hands; I stop now.' Again: 'a nEnach hí Bhethnachain damh 7 anfa an lacha anall dom buaidhredh'—'in Eanach hí Bhethnachain<sup>1</sup> am I, and the storm from yonder side of the lake upsetting me.' The reference is probably to Lough Arrow, near which David was when engaged on this manuscript. In the same neighbourhood he penned this: 'a gCill Céire dhamh 7 mé tuirseach ag fuireach re brógaibh a ttigh tToirdealbaigh<sup>1</sup> Ruaidh 7 badh maith an ait sin gan a[mhrus]'—'in Kilkere am I, and I weary waiting for boots in the house of Torlogh Roe, and without a doubt, that place was a good one.'

It is about this point that our scribe commences the transcription of 'Buile Shuibhne'—'The Frenzy of Suibhne,'—namely, at folio 82. David, as the work went on, was not enamoured of the tale. A competition between Suibhne

<sup>1</sup> This place is probably identical with some of the numerous Annaghs in the barony of Tirerrill in County Sligo. At folio 28 David mentions Geevagh, at folio 67 Kilkere, at folio 111 Uachtar Thíre in the barony of Boyle, and at folio 112 Shancough. So Eanach I Bhethnachain is to be sought in the same district.

and a hag in the matter of leaping draws this remark from the scribe's pen : ' ar mo Dhia go mbrister cosa na caillighi '—' by my God, may the hag's legs be broken.' Some pages further on he exclaims : ' atáim ag tuitim im chodladh le huaignius na háiti '—' I am falling asleep by reason of the loneliness of the place.' Referring to a personage in another tale, he imprecates : ' mo shecht mallacht ort a Bricne in bunndúin '—' my seven maledictions on you, Blundering Bricne.' His bad humour at this point finds expression in a number of entries : ' donus ort a Bhricne atá mo shlinnén briste '—' misfortune on you, Bricne, my shoulder is all but broken ' ; ' atá mo thaobh briste on chath sin '—' my side is dislocated by reason of that battle ' (in process of description) ; ' da mbeinn tshiar do bheinn réidh go gcodluinn begán '—' if I were back (at the end of the subject in hand) I would be ready to get a little sleep.' Lastly, there is this cry : ' a Dhia fóir tinnius mo chinn. Amen '—' O God, bring help to the sickness of my head. Amen.'

This manuscript, B.iv.1, is especially rich in scribal items towards the end. At folio 142 we have the stanza which is repeated in a hundred documents far less precious :

Truagh sin a leabhair bhig bháin  
tiucfa lá is bidh fiór  
adéara neach os cionn do chláir  
nocha mar in lámh do sgríobh.

' A pity 't is, O book all white and chequered, that the day will come when over thy page one shall say (and 't will be true) : alas that the hand which wrote this has not endured.' A little further on we have an entry that transports us back to the age when the classic Irish tales could be recited by the seanachies : ' bennacht ar anmain na ndictatóireadh maith do mhairdís do bhéradh so síos damhsa gan mo thuirsighadh '—' a blessing on the souls of the good reciters that used to be, who would speak this to me, and not weary me.' David means that if he could have the tale recited to him, he would not go to the trouble of laboriously writing it down as he has done. ' Ag sin misi rothuirsech ó lenmain do chúrsa Chumain 7 Chomhdain '—



'there am I, very tired from pursuing the adventures of Comain and Comdan': David was here working on a long treatise entitled 'The Adventures of the Two Idiot Saints.' A few pages later he complains again: 'sguirim go geodla mé dres bhég nó mór ⁊ mé ar ttuirsiughadh mo láimhe'— 'I cease, so that I may sleep some, a little or much, for my hand is tired'; 'sguirim go lá ór as fuar gaothach an oidhche anocht againn'— 'I cease till day, for to-night is cold and windy here'; 'fágbhuim diombuaidh niomráidh na dhiaidh sin ar Chonchubar'— 'I imprecate on Conchubar, after that, that he may lose his faculty of speech' (Conchubhar, a speaker in the passage David was here copying, was too long-winded in the opinion of the weary scribe).

The following are a few samples of David's versifying:—

- (a) Do ghlaicus 's do sgagus go léir do chúis  
's do mheasus gurab radaire bréugach thú  
a ghasdaire a mheangaire a chéile an Dúin  
hathchuingidh do chaillis go ttéir a núir.

Féuchoin phind sin.

'I have listened to and examined all thy affair, and I have come to the conclusion thou art a mendacious braggart; thou prating and deceiving fellow from Doon, till entry to the grave thou shall never obtain thy request.

'That's to try the pen.'

- (b) Léig uaid a ffuaruis do sheachrán sgeul  
do ghéubhair uaimsi a thuairisg dá lentá é  
an fear fuar ón tSliabh Ruadh san mochlá ané  
rug uaid as Magh Nuadh an gearrán caech.

'Put away from thee the erroneous account thou hast got, for from me thou shalt have the real version, and act upon it: it was the cold creature from Sliabh Ruadh who, in the early morning yesterday, stole from thee in Magh Nuadh the one-eyed garran.'

- (c) Bu dúthcha dhuit úin-chraiene do lomadh go sáimh  
's gach úsgadh do chnúsadh chum turuis don Spáinn  
ná dúsgadh fán chúis sin ar ar chuiris do lámh  
ná smúineadh bheith it hO Dhubhda 's nár shluigis an enáimh.

'It were more fitting for thee to tan sheep-skins at thy ease, and to collect goose-grease, so as to provide the means of journeying to Spain, than to raise question of the matter thou hast taken in hand, or to imagine thou mayest become O Dowd, seeing thou didst not swallow the bone.'

The reference in the last words of the verse is not known to me.

I shall conclude this essay with a few remarks on the dates between which we may place David's scribal activity. The third manuscript above referred to is much earlier than the other two. At page 238, in 24.P.9, this note occurs: 'sguirim go ttrásda ar Loch Mesg dam a ttigh Thaidhg Oig Uí Fhlaibhertaigh 1° die Aprilis 1651, Daud Duigenan qui scripsit'—'I stop now, and I on Loch Mask in the house of Tadhg Og O Flaherty, April 1st, 1651, David Duigenan who wrote this.' Another entry mentions the island in Lough Mask. It was then named Oileán Ruadh, and is now known as the Red Island, and lies close to the O Flaherty country. At page 155 we have the following: 'sguirim go lá ⁊ mé a nAchadh na nIubhar'—'I cease till day, and I in Aghnenure.' At Aghnenure is still preserved the ruin of the castle where these words were penned. It lies in the parish of Kilcummin, barony of Moycullen, and county of Galway. So David's labours as a scribe commenced, as far as we can now learn, in this latter district, and about the period when the horrors of the Cromwellian wars were drawing to a close. There are two different dates given for his death. One is entered in a late hand at folio 201 of the manuscript B.iv.1 as follows: 'BB. O Duibhghennain mac Matha Ghlais ll bháis anno Domini 1696'—'David O Duigenan, son of Matha Glas, died A.D. 1696.' The other is inferred from a statement of Charles O Connor (f. 118): 'bennocht for hanmoin a Dhabidh Uí Dhuibgennáin ⁊ bliadhain ⁊ trí fichitt anos ó thesdaigh tú Aug. xxix, 1767, an cuimhniughadh sin'—'a benediction on thy soul, David O Duigenan, and it is now sixty-one years since you died; August 29th, 1767, that commemoration was made.' According to this authority David's death did not take place till 1706, or thereabouts. Charles O Connor was not likely to be mistaken in a matter of this kind. On another page he states that he himself was born near the place where David laboured in the end of his days: 'meisi do ghenedh a gCill mheic Trena láimh re Senchua so ⁊ is fes dam go madh duine saor deghbhésach scríbhneóir an leabhair so ⁊ as dil an chuimhne

taoi fair gusan am so a tTír nOiliolla A.D. 1772'—'I was born in Kilmactrena, beside this Shancough, and I know that the writer of this book was a noble well-mannered man, and there is a kindly remembrance of him to this day in Tirerrill, A.D. 1772.'

In the foregoing pages only a selection of David's scribal entries has been offered to the reader. They are, as has been said above, of interest and value as showing the conditions under which the learned laboured. But of still greater importance are the texts which this scribe has transmitted to us. One has only to handle one of his books for half an hour, and he will realize that David was, as Mr. O Keeffe says,<sup>1</sup> one of the best transcribers of his age. Other great men of the seventeenth century, like Michael O Clery and Geoffrey Keating, have had their meed of praise decades ago. It is only recently we learned something about the poets David O Bruadair and Pádraigín Hackett. It is time now that some one well acquainted with our manuscript collections should let in the light on the work of a host of scribes who eschewed original composition, but have earned the gratitude of all scholars, if not of all Irishmen, by the pages they have left to future eyes to examine.

PAUL WALSH.

<sup>1</sup> It may be noted that Mr. O Keeffe in two places misnames David as 'Daniel'; see *Eriu*, v. 19, and Irish Texts Society volume xii. p. xiii.



# MORTAL AND VENIAL SIN IN THE EARLY CHURCH

BY REV. B. V. MILLER

ONE of the most satisfactory results of recent investigations made by non-Catholic scholars into the teaching and institutions of the Primitive Church is, that the Catholic apologist is now freed from the necessity of having to prove many things, which his predecessor could by no means take for granted. The area of common ground between Catholics and others is continually being enlarged. Much is now allowed that, only a short time back, would have been strongly and sincerely contested. Nowadays, for example, no serious student would deny the primitive character of the institution of Sacramental Confession. We are far away from the days and from the atmosphere of Lea's *History of Auricular Confession*, between which and Watkins' *History of Penance* there is as much difference as between Stevenson's 'Rocket' and the latest oil-burning locomotive running out of London.

But there is still plenty of work to be done in every department of historical enquiry. In connexion with the Sacrament of Penance, to confine ourselves to this, much is still obscure ; many points still require elucidation before it can be said that the sure verdict of history is in full and visible agreement with the fixed teachings of ecclesiastical authority. In some matters, perhaps, such full and visible agreement is beyond the possibility of attainment, since the witness of history is human, perishable, and fragmentary, whereas the witness of the Church is divine, living, and, as far as is necessary, complete.

Every theologian will at once call to mind some of those matters wherein darkness has not yet been altogether

dissipated, and among them will probably be included the question as to the difference between mortal sin, which must be submitted to the power of the keys, and venial sin, which is optional matter for confession. That this distinction is a real and essential one no Catholic may deny; that the recognition of it goes back, in some form or other, to the earliest days of the Church, every student of historical theology is aware. It is a commonplace that in all probability St. Augustine, St. Ambrose, and many another Father or Saint, never went to confession, as the practice of confessing venial sins did not come into use till long after their time. But whereas, nowadays, moral theology has worked out the distinction, in minute detail and with great precision, and almost any Catholic child from our schools knows, with a considerable degree of accuracy, which are the mortal sins and which venial, it is often assumed that this process of exact definition was almost entirely unknown in the earliest centuries, and that the bishops and doctors of those days, to say nothing of the layfolk or the children, could have given to any curious enquirers but very vague and unsatisfactory answers. In the following pages I hope to prove that this assumption is not justified. I hope to show, not only that the Church has recognized the distinction from the beginning, but also that her doctors, from very early times, held fairly clear ideas concerning it, and that the development in precision and definition, though real, has not been so great as is often supposed.

St. Augustine, whose testimony is clear and abundant, will make a convenient starting point for our enquiry. From him we shall work backwards. But I do not propose to make a complete examination of the teaching of the early Fathers. That would be both tiresome and superfluous. It will be enough to see what was taught by some four or five, who may be taken as representative of their times, especially as much of what will be quoted is taken, not from works of speculative theology or controversy, but from sermons, letters and homiletic writings, a sure indication

that we are dealing, not with the private opinions of a theologian, but with the ordinary teaching of the Church.

The distinction between mortal and venial sins is fundamental in St. Augustine's theological system. It not only underlies all his teaching, theoretical, practical, and disciplinary, concerning both the virtue and the Sacrament of Penance, but it supplies him with the answer to many difficulties encountered in his controversies with Pelagians and Donatists. We find it essential, therefore, to his theology of the Church, of free-will, of grace.

Contemporary witnesses have left us a very black picture of the violence and excesses which marked the course of the Donatist movement; but whatever the schismatics were in practice, in theory they were Puritans and rigorists, who held that the Church must be a closely guarded society of saints, from whom all sinners must be shut out.

The Pelagian, who was a rationalist, or more accurately a naturalist, in the moral order at least, if not in the intellectual order, contended that it was within man's natural, unaided powers to lead a wholly sinless life.<sup>1</sup> One other circumstance may be mentioned as not without its influence. In those days higher education was still almost wholly directed by, or under the management of, pagan teachers, and consequently there were many Christians, and even some bishops, who were infected by the poisonous doctrines of heathen philosophers.

All these circumstances gave St. Augustine occasion to develop, more clearly and fully than had hitherto been done, the traditional teaching as to the distinctions between sins, and the various degrees of guilt. So we find this subject continually cropping up in all his writings of whatever kind—in letters and sermons, in controversial works and in scriptural commentaries, in speculative and ascetical treatises. Thus, in a letter to Nectarius,<sup>2</sup> we see him

<sup>1</sup> Aug., *P.L.* 42-48. All references are to Migne's *Latin and Greek Patrology*.

<sup>2</sup> Ep. 104, *P.L.* 33, 393.



correcting and reproving his brother-bishop for upholding in theory and practice what he calls the mad and absurd view, borrowed from the Stoics, that all sins are equal.

Again, we hear him telling his people, in a familiar discourse, that there is a difference between those great sins which were forgiven in Baptism, and from which they must<sup>1</sup> always keep free, and those daily faults without which a man cannot live, and which make daily prayer a necessity.

And in another sermon<sup>2</sup> he says: 'But when I say that we cannot live in this world without sins, I do not mean that we are bound to commit murder, or adultery, or any other of those deadly sins which kill the soul at a single stroke. No real Christian, strong in faith and firm in hope, will fall into these. I speak only of those which are swept away by the brush of daily prayer, . . . while we abstain altogether from these great sins, let us keep free as far as we can even from the slighter ones.'

Without multiplying quotations, as might be done easily and almost indefinitely, we may conclude at once that this distinction between mortal and venial sins—the terms are St. Augustine's own—between sins great and small, is clear cut and comprehensive; all sins must fall on one side of the line or the other, and in passing from one side to the other we cross into altogether different country. We must see now how our Saint traces this dividing line, and what are the features of the country on either side. How does he describe and characterize each class of sin? We take mortal sin first. There is something in the way of a definition at the end of the first book *De Libero Arbitrio*,<sup>3</sup> where Evodius, St. Augustine's questioner, thus sums up all that the latter has been saying: 'It is as you say, and as I agree, that all sins fall under this heading, namely, whenever anyone turns away from those things that are divine and truly changeless, and turns towards the mutable

Ser. 58, P.L. 38, 397.

<sup>2</sup> Ser. 181, P.L. 38, 983.

<sup>3</sup> P.L. 32, 240.

and the insecure.' The whole content shows that he is speaking of sin in the full sense of the word, of what he calls *cupiditas*, the direct opposite of *caritas*, of mortal sin.

Without trying to penetrate farther into the meaning of this definition by direct analysis, which would take too long and lead us into too abstract a field of thought, we can come to a fairly complete understanding of St. Augustine's teaching, so far as it now concerns us, by examining what he says about the consequences of this kind of sin. And here again the materials are so abundant that we must be satisfied with a meagre selection made almost at haphazard.

The first consequence of mortal sin is exclusion from heaven and eternal punishment in hell. *Regnum Dei non possidebunt* is continually upon St. Augustine's lips, whenever he is speaking of the greater sins and exhorting his hearers to penance and amendment. But this future banishment from heaven is anticipated here on earth by exclusion from the Church, or excommunication; and even if the sinner outwardly and to all appearances remains a member of the Church, as may often happen, yet he has no dwelling within her in reality, and is cut off from the charity of Christ. This excommunication is, in a special manner, made manifest by exclusion from the Holy Eucharist. This St. Augustine looks upon as the characteristic effect of mortal sin, it compels the sinner 'to be extruded from God's altar,'<sup>1</sup> it makes it 'necessary for us to be separated from our daily bread.'<sup>2</sup> Such expressions are of constant occurrence. Vehemently he warns his hearers not to approach the Table of the Lord in mortal sin, reminding them of the example of Judas, '*Petrus enim accepit ad vitam, Judas ad mortem,*' and, anticipating St. Thomas Aquinas, in the *Lauda Sion*, he says that the Holy Eucharist '*bonos vivificat, malos mortificat.*'<sup>3</sup> Bitter is his complaint that many, in spite of unforgiven sin, receive Holy

<sup>1</sup> Ep. 153, *P.L.* 33, 659.

<sup>3</sup> Tr. in Joan. 50, *P.L.* 35, 762.

<sup>2</sup> Ser. 56, *P.L.* 38, 382.

Communion. Though he will not follow the Donatist in cutting the sinner off entirely from Church membership, he is insistent on the fact that, whoever falls into mortal sin thereby cuts himself off from that principle of life which makes of the true Christian a real member of Christ. 'There are some outside the Church who are our neighbours, while others who seem to be our neighbours are far from us. . . . Outwardly it is often impossible to distinguish the true Christian from the false. Both sign themselves with the sign of the cross, together they sing the praises of God, together they take part in divine worship, and crowd the churches to the walls; and only the love of God divides God's children from the devil's.'<sup>1</sup>

Though this is the merest outline of his teaching, it is enough to show that St. Augustine had a clear and correct idea of the nature and effects of mortal sin. It remains to be seen whether he determined its limits with equal exactitude, whether the direction of the line he drew between mortal and venial sin would gain the approval of a modern moral theologian. Some Catholic writers have denied this. They have asserted that St. Augustine, in common with many of the Fathers, restricted unduly the number of mortal sins, the sins, that is, subject to the power of the keys; they have held that he reduced them more or less rigidly to the three so-called *capitalia*—idolatry, which includes apostasy, adultery, including fornication and other sins of the flesh, and murder. But I think it is easy to prove that this estimate of his teaching is false, and that he is much more of a modern in this respect than many have thought. The simplest way of showing this is the direct way, namely, by noting what he explicitly enumerates as mortal sins. When we come to consider what he says about venial sins we shall see that it confirms our conclusion. A complete catalogue is not necessary. We can easily discover his views without this. First, then, he names the three capital sins: idolatry, murder, and adultery or

<sup>1</sup> In Joan. Tr. 5, P.L. 35, 2016.



fornication are *crimina mortifera*.<sup>1</sup> Everyone ranks these as mortal; in this life they merit excommunication, in the next, eternal fire; if pardon is sought it must be by way of the *poenitentia humilior*. Some there are, he admits, who would restrict mortal sin to these categories, but that opinion he emphatically rejects.<sup>2</sup> There are many more, the effects of which are equally to be dreaded. This, however, is a question which cannot be decided by human science, but only by divine law.<sup>3</sup> For this he refers to the Decalogue, and more especially to the words of St Paul in 1 Cor. vi. 9-11: 'Know you not that the unjust shall not possess the kingdom of God? Do not err. Neither fornicators, nor idolators, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God,' and Gal. v. 19 ff.: 'Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.' But even in this lengthy catalogue St. Augustine does not see finality or completeness.<sup>4</sup> The list must be extended. And when we come to reckon up all the sins he holds as mortal, we find that his list comprises many more than those enumerated by St. Paul.

Adultery, fornication, robbery, fraud, perjury, drunkenness, quarrels (*jurgia*), he calls grave sins<sup>5</sup>; elsewhere he speaks of them as *crimina*.<sup>6</sup> In Epistle 104 he mentions arson as a mortal sin. Idolatrous practices of all sorts are mortal sins<sup>7</sup>; so is the repetition of baptism.<sup>8</sup> Perjury is an

<sup>1</sup> Ser. 71, *P.L.* 38, 443.

<sup>2</sup> *Ibid.*

<sup>3</sup> Ench. 78, *P.L.* 40, 269.

<sup>4</sup> De Unit. Eccl. 25, *P.L.* 43, 444; Ep. ad Gal. expos. 48, *P.L.* 35, 2139.

<sup>5</sup> Ser. 224, *P.L.* 38, 1094.

<sup>6</sup> Ser. 261, *P.L.* 38, 1206.

<sup>7</sup> Ep. 98, 4.

<sup>8</sup> Ep. 23, 2.

*immane peccatum*. In 'De Catech. Rudibus,' 25, 48, he puts on the same level drunkards, misers, defrauders, gamblers, adulterers, fornicators, those who use sacrilegious remedies, and all who make use of any impious, heathenish arts.<sup>1</sup> In various writings against the Donatists he classes as mortal sins heresy and schism, debauchery, poisoning, jealousy, hatred, envy, deception, excess in eating and drinking. Nor are sins of deed alone to be reckoned as mortal, but also sins of speech, and even those committed in thought only. 'Thou hast hated in thy heart only,' he says in Sermon 58, 8, 'before God thou art guilty and shalt be accounted a murderer. Though he whom thou hatest lives, yet as far as in thee lies, by hating him, thou hast killed him.'<sup>2</sup> Surely the most rigorous of moral theologians would be almost satisfied with this catalogue of mortal sins. If anything St. Augustine is, in some respects, stricter than the average modern Catholic moralist, and unless his practice were milder than his theory, we fancy that, if he could return to earth, his confessional would not nowadays be the most crowded one in the church.

We shall see that what has already been said is confirmed indirectly by what is now to be said about St. Augustine's opinions concerning venial sin. There can be no doubt that he looks upon this as differing essentially from mortal sin. While this latter connotes complete opposition to charity and the love of God, the former is simply a hindrance and a danger to it. It does not destroy the life of the soul, it does not expel God's love. It does not close the gates of heaven, nor debar the sinner from the Eucharist. Our Saint's vocabulary, when speaking of such sins, is different. They are not *crimina*, *peccata gravia*, *mortifera*, *lethalia*, but *peccata minuta*, *levia*, *minima*, *venialia*, or, a favourite expression, *quotidiana*, or such as a man cannot live without committing. When treating of them in detail, his exposition is consistent with these principles and this vocabulary. Venial, therefore,

<sup>1</sup> P.L. 40, 343.

<sup>2</sup> P.L. 38, 397.

are the smaller transgressions in thought and word,<sup>1</sup> the slighter lapses of eye, ear, tongue.<sup>2</sup> If we fall into unclean thoughts through lack of attention, or quickly withdraw the mind, we sin but venially.<sup>3</sup> Immoderate laughter, slight excess in eating and drinking,<sup>4</sup> irregularity in business matters, not implying dishonesty or fraud, are venial<sup>5</sup>; likewise too great a respect for persons and riches is usually venial, though it becomes mortal if it touches the honour of the Church.<sup>6</sup> He also holds it to be a venial sin if married folk fulfil the marriage duty from carnal weakness, in this surpassing in strictness the views of later moralists.<sup>7</sup> Apart from this and one or two other possible exceptions in which he inclines to rigorism, St. Augustine classes among the venials no sins which we do not recognize as such. What he means by a venial sin is what we mean; it is a sin that does not deserve hell. In principle his distinction is exactly the same as that drawn by the moral theology of to-day; in practice and detail the differences between him and ourselves are few and slight.

Everyone knows, of course, that the investigation of St. Augustine's doctrine of sin is not all plain sailing. It has its difficulties. It has been said, for example, that in some places he recognizes the existence of certain sins, holding a place midway between mortal and venial. To go into this question, which is not of great importance, would take too long. I must content myself with noting the accusation, and recording my own conviction that it is not proven. On another point, too, he seems to be at variance, both with himself and with later Catholic teaching, for in more than one of his sermons he appears to say that venial sins, often repeated, produce the same effect as mortal sin. Some writers have tried to find a way out of this difficulty by supposing that he is speaking of the dispositive effect of venial sin, often committed, which is

<sup>1</sup> Enchir. 78, *P.L.* 40, 279.

<sup>2</sup> Ser. 155, *P.L.* 38, 846

<sup>3</sup> Con. Jul. Pel. ii. 10, *P.L.* 44, 636.

<sup>4</sup> Ep. 104, 13.

<sup>5</sup> Ser. 351-3, *P.L.* 39, 1541.

<sup>6</sup> Ep. 167, 10.

<sup>7</sup> Enchir. 78, 21.



a commonplace of Catholic teaching. That St. Augustine had this in mind is possible, but I have not found any real evidence for it, and the probabilities seem to be against it. It seems simpler to admit that he may sometimes have been unable, on account of the pressure of multitudinous affairs, to exercise proper care in expressing himself; and like any other man who speaks and writes much, he may have fallen into occasional inaccuracy and inconsistency.

Though there can be no doubt that St. Augustine must have the credit of developing with fullness, clearness, and precision the real difference between mortal sins and venial, it is equally clear that in this he was no innovator, but was simply taking over and putting into better order what was already the common teaching of the Church. From the beginning the Church had been carrying on the work of finding and bringing back the lost and straying sheep. Though such a work is eminently practical in itself, it cannot be done properly and with due order unless, behind the practice, there lies a theory, even though this be not fully formulated. There must be some guidance as to what makes the difference between a sheep that is lost or badly strayed, and one that is simply wandering a little way from where the pasturage is richest and best.

The administration of the Sacrament of Penance in the first centuries is still involved in much obscurity, but we do know that it was administered, and even without any evidence we should be justified in concluding that it must have been administered according to some theory of sin. In fact, however, the evidence is not lacking, though it is not so full as could be wished.

Keeping for the moment to Africa, we can confirm our contention that St. Augustine was not an innovator but a witness to tradition, by the testimony of the rigorist Tertullian. In his *De Poenitentia*,<sup>1</sup> written in his Catholic days, Tertullian teaches that all grave sins may be forgiven

<sup>1</sup> *P.L.* 1, 133, 355.

at least once after Baptism. But, as in this work he deals only with the solemn and public process of penance, or exomologesis, he says nothing about venial sins, being concerned exclusively with those that result in excommunication, namely, impurity, apostasy, heresy, and so forth. In his treatise on Prayer, however, he mentions sin, in connexion with the parable of the ungrateful servant, and says that the Lord's Prayer is sufficient for its forgiveness.<sup>1</sup> I quote from Souter's excellent translation published by the S.P.C.K.: 'The fact, too, that the same slave, though freed by his master, does not in like manner spare his own debtor, and for that reason is brought before his master, and handed over to the torturer to pay the last penny—by which is meant punishment for even a slight sin (*idest modicum usque delictum*)—that fact is connected with our promise also to forgive our debtors.'

But it is to his Montanist tract, *De Pudicitia*,<sup>2</sup> that we must go for fuller details as to the different classes of sins, and the distinction between mortal and venial. He distinguishes four classes, according to the place assigned to each by the severe penitential discipline which the Montanists had adopted. The first class comprises all the unnatural sins of impurity which, he says, exclude a man not only from the threshold of the Church, but put him altogether right outside the whole building, for they are not so much sins as monstrosities. For them there can be no forgiveness mediated by the Church in any way whatever. The next class is made up of the trinity of *delicta capitalia*, viz., sins of impurity, except those against nature, but including second marriages, which the Montanists reckoned as adulterous, and including, perhaps, clandestine marriages, idolatry with various sub-divisions, and murder. We need only note here, without going into any details, that Tertullian denies that these sins can be effectively submitted to the power of the keys (chapters iv.-v.). The third class is composed of the smaller mortal sins, smaller,

<sup>1</sup> De Orat. 6, P.L. 1, 1265.

<sup>2</sup> P.L. 2, 1029-35.



that is, in comparison with the *capitalia*. He calls them *leviora delicta* (chapter xviii.), *mediocria* (chapter vii.), *modulus delicti* (chapter xiv.), and on account of these terms it has often been assumed that he is speaking of venial sins. But that this is not so is clear from what he says about the consequences of such sins. He who is guilty of them is temporarily excluded from the Eucharist, and before he can be allowed to receive Holy Communion he must do penance, and so obtain pardon from the bishop. As examples of such sins he mentions (chapter vii. 15) assisting at exhibitions of the madness of charioteers, the bloodshedding of gladiators, the indecency of the theatre, and the foolishness of athletes, helping by one's trade or skill in the promotion of games, in the banquets accompanying civil and secular celebrations, in official functions, or in the worship of idols; lapsing, through carelessness, into words that seem to deny the faith, or into blasphemy, and finally cutting oneself off from the flock through anger, pride, jealousy, or the refusal to accept punishment. Whosoever commits these sins, although he be not dead, may rightly be said to have perished. Yet he may be restored to the fold.

Clear evidence again that Tertullian takes these to be mortal sins is afforded by the fact that he actually contrasts with them those sins which make up the fourth class in his system, which we know as venial sins, and which he calls (chapter xix.) *delicta quotidianae incursionis*, sins to which all men are subject. As examples he mentions anger without cause, continuance in anger after sundown, lifting the hands against another, ordinary cursing, rash swearing, breaking a promise, lying, from shame or necessity. 'Are we not continually tempted in business, in civil duties, in commerce, in our eating, in what we see and hear? If for such faults there were no pardon, no one would be saved. But there is forgiveness for these through Christ our intercessor with the Father' (chapter xix.). We have, then, three kinds of mortal sins. All of them result in exclusion from the Eucharist; according to the Catholic



Tertullian all of them can be submitted to the ecclesiastical process of penance, but according to the Montanist only the third class can be sacramentally forgiven. And, finally, there is the fourth class, of venial sins, which do not entail these consequences. The Carthaginian doctor does not supply us with any scientific analysis of sin. In chapter iii., *De Poenitentia*, however, he does sketch the outlines of a theory, and hints that he would give more, only it would be superfluous, since every Christian knows it. Everything is sinful that is forbidden by God, for as God is the great good, He can only be offended by what is evil, since no love is possible between contraries. He then speaks at some length of the distinction between ‘*delicta carnalia, id est corporalia, et spiritualia*,’ but only to insist upon the truth that a sin of thought may be equal in gravity to one of deed, for God sees into the soul as clearly as He perceives the movements of the body. Let us now examine two witnesses as to the teaching that obtained in the East.

The first, St. Basil, I have chosen almost at random. St. John Chrysostom would have borne richer testimony, but as this paper is running to an excessive length, I have thought it better to leave him aside. I shall quote from different kinds of documents, from which it will be seen that spiritual life and Church discipline were ordered and regulated according to an underlying theory of the varying degrees of gravity involved in different sins.

In his Epistle 174,<sup>1</sup> a purely private and spiritual letter of counsel to a widow, St. Basil advises her to read the Scriptures, and, above all, to exercise herself in the practice of the presence of God, for he who lives constantly in God’s presence will either avoid all sin, or commit only the smallest sins (*ἐλαχίστα ἀμαρτήσεται*); he will have no time or opportunity for involuntary actions and thoughts. The Saint is evidently thinking of those daily sins, without which, as St. Augustine has it, life is impossible. The

<sup>1</sup> P.G. 32, 651.

distinction between big and little sins comes out clearly in his seventh sermon *De Peccato*,<sup>1</sup> though he only lays down principles and goes into no details. But he speaks definitely of small sins (*μικρὰ*), and great ones (*μείζονα*), and notes the difference between involuntary faults which are easily pardoned, and those arising from an evil will, which merit condemnation. His Epistle 117 to Amphilochius is of an entirely different character. It is a canonical letter regulating penitential discipline, and stating the penances to be imposed for various kinds of sins. Naturally, nearly all the sins mentioned are mortal, for no others were ordinarily submitted to the power of the keys, and an element in the penance imposed is exclusion from the Eucharist. But at least one reference (No. 70) is made to a venial sin subject to discipline, though what exactly is meant is not absolutely certain. We read that the deacon who commits some sins of speech,—‘is polluted in his lips’—and confesses the fault, is to be punished by suspension from his ministry, but at the same time he is allowed to receive the sacraments with the other deacons. Of quite another stamp is Epistle 204 to the presbyters of Neocaesarea. This is a long and energetic defence of himself, both in matters of belief and of ecclesiastical practice, together with a reasoned protest against their having judged and condemned him unheard. With a noble indignation he proclaims his innocence of the faults charged against him, and, convinced that impartial judges would acquit him, he demands to be heard and tried before being condemned. It is clear that he knew that he was innocent of all those faults, and they were many and varied, which, if committed by a priest or bishop, entailed his degradation and canonical punishment. Yet while thus demanding to be heard by men, he at the same time confesses that his life is full of innumerable sins, for which he is always weeping and asking pardon of God. Undoubtedly he is applying the commonly received teaching that there is a

<sup>1</sup> *P.G.* 32, 1198.

great difference between venial sin that, even in the lives of the best, is of daily occurrence, but can be washed away by daily sorrow and prayer, and mortal sin that must be submitted to ecclesiastical discipline and penance.

Our other witness from the East is Origen, for whose summons no apology is needed. Among early writers there is none who has written more of sin and sinners, of penance and punishment. He has been called the Doctor of Penance, and yet, from our present point of view, his testimony is somewhat disappointing. The reason of this seems to be that, morally, Origen was inclined to be pessimistic, in this sense at least, that he took a rather unfavourable view of the moral standard of the Christian communities among whom he lived. When, however, we consider that these were made up, to a great extent, of very mixed elements, from such cosmopolitan eastern cities as Alexandria and Caesarea, perhaps there is no reason to be surprised at his taking such an attitude. The notion that the Christian churches in the second and third centuries were all zealous communities of saints, is one that, if it still lingers, cannot be got rid of too soon. We know that in all essential ways they were much like modern congregations in our large cities; in the ancient churches, as in those of to-day, there were many careless, many frivolous, many content with the bare minimum of Catholic life and observance, many whose lapses into sin were frequent, many who in time of trial fell away altogether and denied their faith. It is not surprising, then, that a man such as Origen, enthusiastic for God's cause, burning with an ardent love of Christ, consumed with the desire to see the Church show herself truly the spotless bride of her divine Spouse, should concentrate his attention almost entirely upon those sins which are the death of the soul, and have but little to say of those which are merely blemishes upon its beauty. So, at any rate, it is. Whenever he is speaking of sin, inveighing against sinners, warning them or exhorting them, it is mortal sin that he has in mind. Only incidentally and without any development of treatment does he mention



venial sin. Yet there can be no doubt at all that he recognizes the distinction, and that it is familiar to his hearers.

Some men there are, he says, who are rightly called just and saints, yet there is in them some sin. Preaching upon Exodus,<sup>1</sup> he says that lead is a type of sin, for it sinks in water as sinners sink into the abyss, but the holy ones are light and do not sink. Hence Peter was able to walk upon the waters because he was just, yet not without beginning to sink, for he had some lead in him, he was not altogether without sin; clearly a reference to venial sin. Again, commenting upon the laws governing the observance of the feast of Azymes,<sup>2</sup> and particularly the enactment that whosoever allows any leaven to remain in his house is to be put to death, he says that this is to be understood of the leaven of wickedness in the soul, which must all be cast out. Even though we can find but a little we must put it out, 'and, therefore, be not neglectful even of a small sin, since from one sin another is generated.' He is inclined to find the distinction between mortal sin and venial in the difference between *peccatum* and *delictum*. 'I think, therefore, that a *delictum* is somewhat less than a *peccatum*. For of a *peccatum* we find it said that there is a *peccatum ad mortem*, but we do not read that a *delictum* is said to be *ad mortem*,'<sup>3</sup> but he cannot be certain of this, because the language of Scripture varies. A much clearer statement is his very interesting explanation of St. Matthew xviii. 15: 'If thy brother shall offend against thee, go, and rebuke him between thee and him alone.' Here<sup>4</sup> he distinguishes between smaller (τὰ ἐλαττώνα), and great sins (τὰ μεγάλα); the latter bring upon the sinner excommunication, so that, even if he still seem to be a brother, he is not so in reality. But the smaller sins are not unto death. Christ's saying, that a relapse

<sup>1</sup> Hom. 6 in Exod. 3, P.G. 12, 331,

<sup>2</sup> Hom. 23 in Num. 7, P.G. 12, 752.

<sup>3</sup> Hom. 5 in Levit. 4, P.G. 12, 453.

<sup>4</sup> Comm. in Matt. tom. 13 n. 30, P.G. 13, 1174.

after a triple reprimand involves being looked upon as a heathen or publican, cannot apply to these sins, for they are trivial and so common that it would be hard to find anyone who has not been reprehended thrice for one or another of these sins, such as angry abuse of another, excess in drinking, false and idle words, or some other such common fault. There can be no question that Origen is here referring to sins that are really venial, and this is the nearest approach to anything like a list of such sins that I have come across. Elsewhere he speaks of three degrees of sin. 'For sin is the death of the soul, though, I think, not every sin, but that which John says is unto death, for he likewise distinguishes the sin which is the death of the soul from that which is its disease; and probably, in the third place, there is a sin which is a loss or damage (*ζημία*) to the soul, as appears from Matthew xvi. 26 and 1 Cor. iii. 15.'<sup>1</sup> What exactly Origen means by this it is not easy to decide. For my part, I incline to the opinion that he is distinguishing two degrees of venial sin. But many think otherwise. Finally we may, in this connexion, refer to a passage typical of many, in which he so speaks of the universality of sin as to make it clear that he recognizes the difference between mortal and venial. In his commentary on the Epistle to the Romans<sup>2</sup> he discourses at length on the immense difference between 'sinning' and 'being a sinner.' Even those who are called saints have sinned, for 'nemo mundus a sorde, nec si unius diei fuerit vita ejus, (Job xiv. 4), a text very dear to Origen, and that serves him in many ways. 'For who is there that has not sinned in act, or in word, or, if we suppose him to be the most careful of men, at least in thought?'

These passages are enough to show that Origen admitted the existence of mortal sins, differing widely, in themselves and in their effects, from higher or venial faults.

<sup>1</sup> Comm. in Joan. tom. 19, n. 3, *P.G.* 14, 550.

<sup>2</sup> Lib. 5, n. 4, *P.G.* 14, 1030.

But before leaving this point, I cannot resist the temptation to say something about a well-known passage from the sixteenth Homily on Leviticus, No. 2.<sup>1</sup> A chief reason for introducing this citation is because I think that, rightly understood, it throws a little light on the vexed question of early penitential practice, and is a further testimony to the fact that the rigorism of the early Church in allowing only one post-baptismal penance was confined within much narrower limits than is often granted or supposed.

We have seen an indication of this in Tertullian, and here, I fancy, Origen supplies us with another. In this homily he is explaining allegorically the Levitical laws about the selling and buying back of the houses of Levites and priests, which are in a walled city or an unwallled village, and so forth. Our house is eternal in heaven. He who by means of right believing and good living has acquired such a house may be forced to sell it, if, that is, he falls into sin. But he can buy it back by doing penance. It is clear that the homilist is here referring to mortal sin and its effects, the exclusion of the sinner from heaven. He goes on to say that they are few who really possess their dwelling-place in heaven; they are those whose 'conversation is in heaven.' The others have their houses in an unwallled village, with a fruitful field lying close at hand, they are preparing for themselves a dwelling in the land of the living, in that land promised by Christ to the meek. Then follows the passage which is so obscure and the subject of controversy:—

*Istas ergo domos, si forte alicui sicut supra exposuimus, lapsus acciderit semper est recuperandi facultas, ut verbi gratia dicamus, si nos aliqua culpa mortalis invenerit, quae non in crimine mortali, non in blasphemia fidei, quae muro ecclesiastici et apostolici dogmatis cincta est, sed vel in sermonis, vel in morum vitio consistat; hoc est vendidisse domum quae in agro est, vel in vico cui murus non est. Haec ergo venditio et hujusmodi culpa semper reparari potest, nec aliquando tibi interdicitur de commissis hujusmodi poenitudinem agere. In gravioribus enim criminibus semel tantum poenitentiae conceditur locus, ista vero communia quae frequenter incurrimus, semper poenitentiam recipiunt, et sine intermissione redimuntur.*

<sup>1</sup> *P.G.* 12, 56.



It has been suggested that '*culpa mortalis*' should be read '*culpa moralis*,' and that then the passage would be clear and consistent. The *culpae morales* would be venial sins which can be forgiven as often committed, the *crimina mortalia* would be mortal sins, for which, if committed after baptism, the Church of those days conceded penance and granted pardon but once. But in the first place there is no good manuscript authority for such an emendation of the text. According to the note in Migne the reading '*mortalis*' is constant and almost universal. Again, since this *culpa* involves the selling of the heavenly dwelling-place which, even if not yet built, is at least in building, it looks as if it must be mortal sin. Also the expressions '*poenitudinem agere*' and '*poenitentiam recipere*' point to the intervention of ecclesiastical power and authority. They may almost be regarded as technical terms for the imposition and performance of canonical penance under the bishop's direction. It may be suggested that the absence of the Greek original renders invalid any argument founded on the language or expressions used. But this objection must not be pressed too far; the Latin translator who, on the whole, seems to have been competent, would, in using technical phrases, choose those which fairly represented the meaning of the original. If, then, we can trust the translator so far, these phrases show, almost conclusively, that Origen had in mind mortal sins only, for, as is well known, there is no evidence at all that, at this time, or indeed for long after, venial sins were submitted to penitential discipline. The main objection to this interpretation is that Origen calls these '*communia quae frequenter incurrimus*,' whence it is argued that they cannot be mortal sins. But the conclusion is by no means necessary. If we allow that Origen is inclined to rigorism, as is entirely in accordance with much of the evidence; if we note that he is often given to touches of exaggeration; if finally we try to realize the state and conditions of Eastern society, even of the Christian portion of it, at that time, we shall, I think, find no difficulty in taking

the words in question to refer to the commoner sorts of mortal sins, such as lies, calumnies, thefts, commercial dishonesty, neglect of religious duties, and so forth ; and then the *crimina mortalia* or *graviora*, for which penance can be administered only once, would be restricted to sins of impunity, sins against the faith, as heresy and apostasy, and, in all probability, murder. This would bring Origen's teaching into line with what is known to have been elsewhere the common custom and discipline of the time.

If now we ask what was the line of division drawn by Origen between mortal and venial sins, and how he determined it, he does not give so clear an answer, nor draw up so full a list of either kind as is supplied by St. Augustine, or even by Tertullian. Of venial sins in particular he makes very slight individual mention. I have been able to find practically nothing beyond the three or four named above in the Commentary on Matthew. In specifying mortal sins he refers frequently to St. Paul's lists, and in other places speaks only of certain examples which seem to be chosen from them almost at random. For instance, in the first Homily on Jeremias (n. 14)<sup>1</sup> he enumerates 'cogitationes pessimae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae.' He seems to have no scientific or analytic norm of distinction, but, like other early writers, to rely solely on the positive ordinance of God as revealed in Scripture. 'Diversitates peccatorum discere ex spiritali lege debemus.'<sup>2</sup> But apparently he is not wholly satisfied with the adequacy of this purely empirical rule. Explaining 1 Cor. iii. 15, having noted that some sins are *ad interitum*, others only *ad damnum*, or as St. John has it, some are *ad mortem* and others are not, he adds ; 'but which kinds of sins are *ad mortem*, and which are not *ad mortem* but *ad damnum*, is not, I think, to be easily determined by anyone.'<sup>3</sup> And

<sup>1</sup> P.G. 13, 271.

<sup>2</sup> Hom. 4 in Levit. 5, P.G. 12, 439.

<sup>3</sup> P.G. 12, 372.

with this negative and hesitating declaration we may take leave of Origen.

Earlier writers need not detain us. Hermas, though he has so much to say of sin and penance, has nothing bearing upon our present question. St. Clement, though clearly recognizing and presupposing the distinction between the two kinds of sin, goes into no detail. We do not propose to examine the teaching of Sacred Scripture. Besides the texts from St. Paul already quoted, the words of Our Lord about the mote and the beam and the parable of the two debtors come naturally to mind. These show that the principle is established, and applied from the very beginning. And indeed it must have been so from the very nature of things. He would be a bold man who, in the face of all the evidence accumulated, sifted and weighed with so much care during the past few years, would deny that the Church from the earliest times exercised the power of the keys, and maintained some kind of penitential discipline. But in a purely practical matter of this kind, documentary evidence must be interpreted in the light of human nature and experience, and in that light we can see that the exercise of this power and the maintenance of this discipline require the existence, at least in its broad lines, of that theory which has since grown into the exhaustive science of modern casuistry. But it is of some interest to see how and when this theory began to take definite and detailed shape, and what has been written will, I hope, show that in moral as in dogmatic theology, we of to-day are but the inheritors of an experience which stretches back without a break to the earliest days of the Church.

B. V. MILLER.



# ELECTIONEERING UNDER THE IRISH PARLIAMENT

BY MICHAEL MACDONAGH

TOWARDS the end of November, 1760, the Dublin season was abruptly brought to a close, just at its height, too, when the routes, balls and suppers were all the go. A courier had arrived from London bringing the news that George II had passed away, and that his grandson had succeeded him as George III. 'The King is dead. Long live the King.' In the eighteenth century, which was keenly sensitive to the majesty that doth hedge a king, the cry sent a thrill through the country, the full poignancy of which cannot rightly be appreciated in the democratic twentieth century, though we may know something of its disturbing interest. But the particular effect caused by the death of the sovereign with whom we are now concerned is that it dissolved the Irish Parliament as well as the British. There was, in consequence, a rush of fashionable folk, ladies and gentlemen, from Dublin to the provinces.

The Lords and Commons were not in session at College Green when intelligence of the demise of the Crown was received. On May 17, 1760, Parliament had been prorogued. Nor was the Lord Lieutenant in Dublin. The custom then was for the Lord Lieutenant to stay in the Irish capital only for the six months, or so, that Parliament sat every second year. During his absence in London the government of Ireland was in the hands of three Lords Justices, one being a prelate, usually the Primate of Armagh, and the other two being laymen, the Lord Chancellor and the Speaker. By proclamation of the Lords Justices, Parliament was dissolved on November 25, 1760. Hence the stream of peers and late members of the House of Commons, with

their ladies, to the country, for the purpose of looking after their electoral welfare.

A General Election was then a novel experience in Ireland. There had not been one for thirty-three years. As the Irish Parliament was elected for the life of the Sovereign at this period, the electors of the country, as a whole, had not been appealed to for their suffrages since June, 1727, when George II ascended the throne. The dissolution of a Parliament which had been thirty-three years in being, aroused, naturally, much excitement throughout Ireland. Though there had, probably, been several by-elections, due to deaths and resignations of members, most of the electors were now to have the opportunity of voting for the first time. But more than that, great changes of opinion had taken place since 1727. For one thing the country had begun to take an interest in Parliament. At that time 'the country,' as a political term, had a very circumscribed signification. It excluded still the native and Catholic masses. It was still confined to the British colonists, or, rather to the Protestant section of the population. But, such as it was, the country was awakening to national consciousness, to the sense that it was not a mere dependency of England; that it had a separate life and distinct interests of its own, and it had begun to look to College Green to give these feelings expression, or practical embodiment, both in legislation and in relaxing, if not in entirely throwing off, the shackles which bound the Irish Parliament in subordination to the British Parliament. In truth, Ireland was about to see the swelling of the bud of nationality, which was to blossom in the declaration of Irish legislative independence twenty-two years later, and, after eighteen years of flowering, to wither at the Union.

The political question occupying the foremost place in minds favourable to the democratization of government was at that time the placing of a definite limit to the life of a Parliament. In England it was fixed at seven years by the Septennial Act, passed in 1714, the first year of

the first of the Georges. The popular demand in Ireland was also for a dissolution at least every seven years. Several public bodies, in town and country, passed resolutions in favour of a Septennial Parliament, and appealed to the electors to bind their representatives to vote for it in the House of Commons. The pledging of candidates to support or oppose particular measures was quite a new feature of electioneering in Ireland. Probably it was attempted only on a small scale. But we can imagine how wroth the older members of the House of Commons, and all the peers, must have been at the very suggestion of this interference with their hitherto unquestioned right to do as they pleased in the privacy which then enshrined the Legislature before the rise of the illuminating newspaper Press. As they went to the country in November, 1760, some of them must have given vent to their anger in hot objurgations against the reformers, and indulged in prophetic shaking of heads, that if the advocacy of such pestilential doctrines were tolerated by the Government they might, as one of them said, awake some fine morning to find their throats cut by the mob.

Certainly a fate less dreadful, but more immediate, might have reasonably been anticipated by several of the candidates for membership of the House of Commons. However alarmed the peers might feel for the future stability of the Commonwealth, if this stirring of political thought and opinion among the common people were to develop into action, they knew that, for the time being, their hereditary seats as Lords of Parliament were secure. But, for the candidates, there was in the new situation an element of insecurity, from the fear of which they had hitherto been free. So long as Parliament was subject only to a dissolution on the demise of the Crown a seat in the House of Commons was safe for a long period. The King had the power to put an end to the Parliament any time he pleased. The exercise of this royal prerogative was, however, a remote contingency. The last time it had been used in Ireland was in the year 1692. The first



Parliament elected after the Revolution was then dissolved, because the House of Commons refused to pass a Money Bill, or a Bill granting supplies, on the ground that instead of having originated with themselves it had been sent over from London cut and dry. But if the call for a Septennial Parliament were acceded to, Members of Parliament would be compelled every seven years to find the money for the repurchase of their seats, if they sat for pocket boroughs, or, if they were the representatives of the freer and more democratic larger cities and counties, to face the dread uncertainty of being opposed, and, it might be, defeated.

How the writs were sent to the sheriffs of the counties for the election of the new Parliament I find set out in the first printed volume of the *Journals* of the House of Commons. Though these particulars relate to the first Irish Parliament of James I, which assembled in May, 1613, they practically regulated the mode of conducting General Elections until the Union. The first record in the *Journals* is the commission of the King to the Lord Deputy, Sir Arthur Chichester, for the summoning of a Parliament. It is written in Latin, as was the custom of the time. The use of English in such documents did not come into fashion until the eighteenth century. There is a note in English which states that, by virtue of that commission, the Lord Deputy sent a warrant to the Lord Chancellor to issue a writ to the sheriff of each county for the election of two knights out of the body of the shire, and two citizens out of every city, and two burgesses out of every borough within that county. The sheriff was also given instructions as to the manner in which he was to execute the writ, and make the return of the result of the election. At the next County Court to be held after the receipt of the writ he was to publish by proclamation the day and place appointed for the county election. 'This election,' he was told, 'is to begin between eight and twelve of the clock in the morning in one of the principal towns of the county.' During the eighteenth century the rule was to convene the County Court, for the purpose of the

election, in the town where the assizes of the county were last held. The two knights of the shire were to be chosen and elected, the letter to the sheriff goes on to say, by 'the greater number of the freeholders then present,' and to the indenture of the return, which was to be written on parchment, the chief freeholders were 'to set their hands and seals.' The sheriff was further instructed to send precepts to the mayor, sovereign or portrieve of a city, and to the provost of a borough within his county, directing them to hold an election, and to return the indenture to him.

But though this mode of conducting elections prevailed to the end, it was not until after the Revolution of 1688 that the Irish Parliament, in composition and procedure, took the form which it bore in the years alike of its glory and its shame, the latter half of the eighteenth century. The House of Commons had 300 members. There were 32 counties and 117 cities and boroughs, each returning two representatives. The two remaining members were elected by Dublin University. For county voters the chief qualification was the possession of the freehold of lands and tenements of the yearly value of forty shillings. This franchise, which had been in existence in England since 1430, was extended to Ireland by an Act passed in 1542, towards the end of the reign of Henry VIII. The boroughs had quite a variety of franchises. In the large cities and towns, such as Dublin, Cork, Limerick, Waterford, Drogheda, Galway, Wexford, Kilkenny, Athlone and Carrickfergus, the electorate was composed of forty-shilling freeholders and freemen. In some boroughs freemen only could vote. Admission to the roll of freemen was controlled by self-constituted corporations, and the qualification was birth—being the son of a freeman—marriage with the daughter of a freeman, or the serving of an apprenticeship to a freeman. In other boroughs the vote was restricted to forty-shilling freeholders. The most numerous group of boroughs was controlled by patrons, the heads of county families, on whose sole nomination the two members were returned.

Only in a small number of boroughs was there a wide franchise. The voters were quaintly known as 'pot wallopers.' If a man had his own pot, and the means of boiling it in a place which had a chimney, and a bed for him to sleep in, he was entitled to vote. There could not have been a more democratic franchise, for it meant that all the inhabitant householders voted, but the boroughs which possessed it numbered no more than eleven in all. The election of the two members for Dublin University was vested in the provost, fellows and scholars. Finally, in every case, counties, cities, boroughs and University, the franchise was restricted to Protestants.

In England the possession of property was an essential qualification for parliamentary life. A county member was expected to be a man of substance. The Parliament of the sixth Henry, which enacted in 1430 that a county voter must be possessed of a forty-shilling freehold, also provided that a county representative must have an estate of £600 in land. Three hundred years later, in the reign of Queen Anne, a borough member was required to possess a property qualification half the value of that of a county member, namely, £300 in real estate. But there was never any property qualification for a seat in the Irish Parliament, whether county or borough. Bills were introduced from time to time—there were no fewer than six in 'Grattan's Parliament'—proposing a landed qualification of £500 for knights of the shire, and £300 for citizens and burgesses. Not one of them reached the Statute Book. If such a law had been passed many members of the House of Commons, who were comparatively poor, or rather landless men, would have been disqualified. Throughout the eighteenth century a large number of the borough representatives were Dublin lawyers. In a pamphlet published in 1780, entitled 'Present State of Ireland,' it is said there were then more than eighty barristers in the House of Commons. For an able young lawyer the House of Commons was the gateway to reputation, briefs and office. There were also scores of Government placemen and pensioners, and



members with billets at the Castle and Viceregal Court, who would have been driven out of the House by such a law. The knight of the shire would have been unaffected, for he was invariably a propertied man of the county which elected him. He, too, fulfilled the condition of the Act of the eighth Henry—that every knight, citizen and burgess returned to Parliament should be ‘resident and dwelling’ within his constituency. It was provided, in like manner, that the representatives of Dublin University should have graduated and taken a degree at Trinity College. But, as Englishmen were sometimes returned for Dublin University, and, in order to qualify, were granted the necessary degrees, so also the Dublin lawyer or the Government placeman, sitting for a borough, evaded the law by being admitted to free citizenship of the borough. In time, however, the statute requiring members to be resident within their constituencies fell into general disuse.

Accordingly, it was rather a motley crowd which, when Parliament was dissolved, went to the country for the General Election. They left Dublin on horseback or in vehicles of various kinds. The peers and county magnates travelled in their family coaches, ponderous and roomy, strongly built to stand the jolting over the rough and rutted roads, and drawn by teams of four or six horses, with outriders and postillions. At night the two footmen, standing at the back of the coach, lit the way by waving flaming links around their heads. Public conveyances were few in number. Here is an interesting coaching advertisement of the year 1742 :—

The Belfast stage coach sets up with James Smith, of the Unicorn, at Capel Street. It sets out from Dublin every Monday, and from Belfast every Thursday. In the winter it takes three days, and leaves Dublin at eight and Belfast at seven in the morning. In summer it will only take two days, and will set out from each place at about five in the morning. This coach will always run with six able horses.

Here is another of the same year concerning a coach to and from the West :—

The Athlone stage coach sets up with James Vaughan, in New Church Street, facing Tom of Lincoln. It sets out from Dublin on

Thursday morning at seven in the winter, and eight in the summer. Comes in on Tuesday between six and seven at night. Rate for each person 13s., which is all forfeit unless the person comes at the time appointed, but the money will be returned if the undertakers happen to get another customer.

The English traveller, Richard Twiss, who visited Ireland in 1775, says that twenty public coaches then carried passengers out of Dublin, but that there were no stages for horses except on the road to Belfast. In 1775, as in 1742, there were no coaches from Dublin direct to such important towns as Cork, Waterford and Limerick. Those who wanted to go so far afield hired a carriage and horses by the week or month. Twiss himself states that he paid four guineas a week for a post-chaise and pair, with which he made the tour of the island, and that the charges included the maintenance of the driver and the horses. Another English traveller named Bush, who came to Ireland in 1764—eleven years before Twiss—and wrote his experiences in a book entitled *Hibernia Curiosa*, journeyed through the country districts on horseback. Many of the candidates likewise rode down to their constituencies on saddle horses. They did the journey leisurely in order not to blow their animals between the stages, for the roads were bad, being either deep in dust in dry summers, or, in winter, cut by channels caused by streams of water from the adjoining uplands seeking an outlet. The riders also travelled armed with loaded pistols, and in companies for mutual protection against highwaymen, for notorious freebooters like ‘Redmond O’Hanlon’ and ‘Roddy the Rover’ were still around, despite the not uncommon sight at a cross-roads of the tarred remains of one of their fellows hanging in chains from a gallows.

The writs were usually conveyed to the sheriffs by the peers and patrons of the boroughs, and even by the candidates themselves. In my researches through the *Journals* of the House of Commons I have met entries which show, not infrequently, there was much subterfuge on the part of candidates to get possession of the writs for constituencies where opposition was threatened, with

a view of serving their own interests by hastening or delaying the election.

So Lords and Commons went to the country, throughout the eighteenth century, in carriages and chaises and on horseback. They made a fine display in the elaborate and picturesque costumes of the period. Those in wide-skirted and deep-cuffed coats, profusely studded with large silver buttons, coloured waistcoats, descending below the hips, shorts and tights, and stockings and shoes, were lawyers and men of trade, bound for the cities and boroughs. The country gentry, Lords of Parliament and knights of the shires, wore the green coats, leather breeches and top boots so commonly affected by them on the road. They were of companionable and jovial dispositions, but in their blue or grey eyes there was a glint which suggested hasty tempers and quickness to take offence. Their imposing equipages denoted their social consequences, and they dashed along, keeping in the centre of the road, and, without as much apology as 'by your leave,' pushed into the side ditches any country carts that happened to be so ill-timed as to bar their way. Arthur Young, travelling in Ireland as late as 1780, notes with amazement how the nobility and gentry will drive their heavy, lumbering coaches into a string of country carts, and if one of the humbler conveyances is overturned or damaged, no complaint is ever made.

It was only to strangers that these territorial magnates were, as a rule, haughty and overbearing. On reaching home they were received by their tenants with a warmth of welcome which seemed to bespeak the kindest of relations. Hundreds assembled at 'the big house' to greet 'the master' on his arrival from Dublin, and give a hand in the cleaning of the muddy panels of the coach and the splashed and jaded horses. Yet, hardly at any time, throughout the eighteenth century, was Ireland free from agrarian unrest or disturbance. It was the broad, general effect of the unhappy land system—loaded with debts, mortgages, dowries and annuities, on one side, and with



the resultant high rents on the other—which impoverished the landlords and made some of them rapacious and cruel, and broke the backs of the tenants, and drove them to seek a remedy in wild acts of revenge. The working of the system was everywhere mitigated by the individual kindness and indulgence of the gentry, which was the virtue of their failings, the kindlier side of their recklessness and extravagance; and by the attachment of the tenant to their landlords, springing from their deeply ingrained sense of loyalty. Thus it was that the intercourse between classes was easy and familiar. Landlord and tenant were alike in temper and habits of life—thoroughly good-natured, warm and generous, and also wilful and capricious—however different and widely apart were the spheres in which they separately displayed these common racial qualities. Each also clung tenaciously to his own class traditions and customs, and to his own way of doing things, which were passed down through the generations, from father to son.

The writs for boroughs were, as I have already shown, sent in the first instance to the sheriffs of the counties. By an Irish Statute passed in 1727 (1 Geo. II, c. 9), it was enacted that the sheriffs were to send, within four days of the receipt of the writ, their borough precepts to such returning officers as made the last returns, and were to accept only the returns made by these recognized officials. In accordance with the provisions of the same Act, the returning officer of the borough was obliged to hold the election within twenty-one days after the receipt of the precept, to give four day's notice of it, and to hold it in some public place within the borough.

The election was a very simple affair, save in the few larger cities and towns. There were no addresses to the electors, and no canvassing for votes and influence. The candidate who had the nomination of a patron of the borough was always returned. Most of these boroughs were owned either by needy county families, who sold the seats for money down, or by wealthy peers, who gave the

seats to relatives and friends, or to clever young men, on the condition that their own political policy or personal interests were to be supported by these nominees in the House of Commons. The Government, or the Castle, had also a number of boroughs under their control. These were available for the easy and speedy return to the House of Commons of the Ministers and Court officials who came over in the train of every Lord Lieutenant. Other boroughs, again, were part of the ecclesiastical preferments, and their patrons were the bishops of the Established Church. Several of the boroughs had almost literally no inhabitants. As in England, Gatton was a park, Old Sarum a mound, Corfe Castle a ruin, and yet returned each two members to Westminster, so in Ireland, at Clonmines, Co. Wexford, there was but one solitary house, and not even one at Harristown, Co. Kildare, while Bannow, Co. Wexford, was a mountain of sea sand. Yet they were each represented in College Green by two members, just the same as a large and well-populated county like Cork. Even in open boroughs, with franchises comparatively wide, the electorate was small. Of the manor boroughs, where freeholders voted, Doneraile had twenty-four electors and Mullingar only fourteen. Of the potwalloping boroughs, where the occupation of a tenement carried a vote, Baltimore had, in the year 1774, twenty-three electors, and Swords, in the year 1783, one.

In the counties the proceedings at elections were naturally more lively than in the boroughs, owing to the wider franchise, and the resulting clash of conflicting interests. Following the English example, the Irish Commons imposed two electoral disabilities on the Irish Lords in 1737. The orders of the House of Commons declared that 'no peer of this realm hath any right to give his vote in the election of any member to serve in Parliament,' and that 'it is a high infringement of the liberties and privileges of the Commons for any Lord of Parliament to concern himself in the election of members of the House of Commons.' The first rule was followed. The second was one of those things that were more honoured in the

breach than in the observance. Several candidates, in counties and boroughs alike, were openly the nominees of peers. If the electoral ascendancy of the largest landlord in the county, peer or commoner, was beyond all question, the return of his candidates was rarely disputed. In other cases the representation was divided by a neighbourly arrangement between the two chief county families of equal standing. Still, family rivalries occasionally arose, and then the two territorial magnates fought fiercely for the two seats of the county.

The first step taken by the sheriff, as returning officer, on receiving the writ, was to summon the freeholders to meet in what was called the County Court, for the election of the knights of the shire. No independent right of public meeting in the counties then existed either in Ireland or England. Any meeting for a political or parliamentary purpose had to be officially called by the sheriff, and freeholders only were qualified to attend it. If there were more than two candidates, and the election could not be determined by a show of hands, a poll was taken. The voting was open and took place in the county court. As there was no statutory limitation to the time to which a county election might be extended, the polling was often protracted over three or four weeks. The proceedings were thus long drawn out [by disputes as to the right and title of particular persons to vote. Neither in England nor in Ireland was there any registration of voters. It was at the passing of the Reform Act of 1832 that votes were first registered. But in Ireland, in the eighteenth century, there was a law which provided, in a rough informal way, for the keeping of a record of the electors. Every freeholder was required to testify on oath to the possession, value and conditions of his qualifying property, in open court at Quarter Sessions, six months before an election, and this declaration was kept by the Clerk of the Peace. The object of [the law was to put a stop to the rather common practice of creating bogus freeholders in order to multiply voters. It was passed in 1745; but apparently



it was ignored or evaded, for, just forty years later, Flood is reported in the *Parliamentary Register* as having made the following curious statement in the House of Commons :—

It is well known that gentlemen in different counties agree to make freeholders on this condition : ‘I will make forty or fifty freeholders in your county if you will make the same in mine, and they shall go to you on condition that yours come to me.’ Thus they travel about, and a band of itinerant freeholders dispose of the representation of the county.

That being so, it was the practice of candidates to require every voter suspected of being a fictitious freeholder to swear before the returning officer that his freehold had not been fraudulently granted to him for the sole purpose of qualifying him to vote, and that it had been in his possession for at least six months. All this tended to the undue prolongation of the contest.

In the Charlemont Papers there is a letter written by Grattan in 1783—the year after the declaration of legislative independence—when he was re-elected for Charlemont, thanking Lord Charlemont, the owner of the borough, ‘my constituent,’ as he calls him, ‘for the continuation of his confidence, and to express my earnest wish ever to retain his good opinion and friendship, than which nothing can be more estimable to me.’ Grattan was allowed full freedom of opinion and action by his patron. ‘I had brought him into Parliament, an event which I looked upon as the most honourable and fortunate event of my life,’ Charlemont writes in his *Memoirs*, ‘but never had or would pretend in any way to influence his political conduct.’ This did not involve any sacrifice of feeling or of principle on the part of the patron, as Charlemont was in complete sympathy with the policy of his member. It seems a curious position as we look back upon it from the twentieth century. Grattan was the greatest man in the country. For the opportunity of putting his brilliant gifts of statesmanship to good use for Ireland in Parliament, he was indebted, not to a popular county

constituency, but to a little borough, held in the pocket of a peer who happened to be sympathetic and obliging.

Grattan, however, was elected member for the City of Dublin—the premier constituency of Ireland—at the general election of 1790. That was eight years after his achievement of making Ireland legislatively independent. His return—with his Opposition colleague, Lord Henry FitzGerald, the brother of the Duke of Leinster—was hailed as a great popular triumph. They polled 1,695 votes each, as against 836 for Lord Mayor Eshaw, and 776 for Alderman Sanky, the Government candidates. The capital of the county had about 2,500 electors. The members were ‘chaired,’ a compliment paid to successful candidates by their supporters. There was a ‘triumphal car’ containing a platform reached by ‘fifty lofty steps.’ On this dizzy height Grattan and FitzGerald were seated. Behind their chairs was a large harp ‘crowned with the Irish Imperial diadem.’ The car had green baize hangings, and the steps of the platform were covered in pink. Other decorations were—‘two angels with trumps representing Fame,’ ‘the cap of liberty,’ and ‘a beautiful golden vase with the flame of liberty blazing from the top, the flame, being real, produced a very striking effect.’ The car was drawn by artizans, decorated with orange and blue ribbons. It was preceded by ‘a band of music,’ and followed by ‘coaches containing a select company of gentlemen.’ Then came the trade guilds—tailors, smiths, carpenters, shoemakers, chandlers, skinners, tanners, and saddlers—carrying their colours and banners inscribed ‘FitzGerald and Liberty,’ and ‘Grattan and Independence.’ The procession passed through the principal thoroughfares and broke up in College Green. At night the windows were illuminated, and the streets were again paraded by crowds of cheering sightseers.

MICHAEL MACDONAGH.

# THE NATURE OF OLD TESTAMENT PROPHECY

BY REV. JAMES FLYNN, S.J.

IN the psychological study of religious phenomena, which has now been popular for several years, perhaps mainly owing to the influence of the late Professor William James, the prophets of the Old Testament have naturally received a great deal of attention. The reason for this is, no doubt, partly the fact that there exists abundant evidence concerning the religious experiences of the prophets; but in part also the interest of non-Catholics is due to a point of view which gives the subject an importance for them which it cannot have for us. For the prophets claimed to be the bearers of a message from God to man, to be the channel of divine revelation; and it is naturally important for non-Catholics to show how the facts of prophecy are in harmony with the very inadequate conceptions of revelation which are in favour among them. The question which really interests them is, therefore, not primarily a psychological one. What they seek to discover is not how God communicated His message to the prophets, but in what sense it is true that God spoke to them at all. In so far, however, as the inquiry into the mental experiences of the prophets is genuinely psychological, it is plainly quite legitimate, provided only that the evidence is candidly faced. That evidence consists solely of the biblical records, the writings of the prophets themselves, and the accounts of the prophets which are found in other parts of Scripture, as in the books of Kings. The information that has been collected by students of Comparative Religion, and even of what is called psychical research, may be useful for purposes of illustration and comparison; but it must obviously be used with the



greatest caution, and, in any case, no explanation that is false to, or that fails to account for, the data of Scripture, can be regarded as possessing any value.

The nature of prophecy is clearly set forth by the prophets themselves ; it consists of two elements, revelation and mission. Many passages might be quoted to show this, but it will be sufficient here to indicate two of them, Deuteronomy xviii. 18-20 and Jeremias i. 5 f. The former passage lays emphasis chiefly on the element of revelation ; the element of mission is more plainly brought out in the second, for Jeremias shows himself as a man of nervous, timid character, who shrank from the office imposed upon him, and undertook it only because it was so manifestly the voice of God that spoke. If we consider both passages together, they leave no doubt that the prophet regarded himself as divinely chosen to speak God's own message to the Jewish people, and to fulfil a certain function in the Jewish theocratic state. It may be noticed that nothing is said about the power either of predicting the future or of working miracles : the prophet might or might not be endowed with these gifts, but they are not put forward as essentials of prophecy.

Now, since the meaning of the scriptural passages is clear, it is consequently of faith for a Catholic that the prophet really had these gifts, that he really was the mouthpiece of divine revelation. But obviously a theological argument of this kind proves nothing to adherents of what calls itself the critical school. With the exception of a few, whom it is not necessary nowadays to consider seriously, they admit that the prophets were sincere in the claims they made, but they regard it as an open question whether the claims did not rest upon a mistake. For us the question is not an open one, and in any case it is not the subject of the present inquiry. But it is worth while showing from actual examples how those who do feel obliged to ask the question, not only end by explaining away revelation altogether, or at best by preserving it in a form which no Catholic can find acceptable, but in addition

really fail to do full justice to the facts. The first example may be a very interesting and able book on *The Inspiration of Prophecy*,<sup>1</sup> which expounds the view that the prophets were persons naturally gifted with psychic endowments similar to those of the spiritistic medium, and consequently able to get into touch, in the region of the subconscious or subliminal self, either directly with God or with other spiritual beings. Whether this is a probable account of how intercourse between God and the prophet took place will be briefly considered later : what is of interest at present is to see precisely what sort of intercourse it is that the author supposes to have taken place between the prophet and God. He follows William James in holding that the 'subconscious self is, in fact, the medium by which we come in contact with the spiritual forces surrounding us' (page 185), but not in the further assumption that the objective reality of that spiritual world is only the kind of illusion that 'is one of the peculiarities of invasions from the subconscious region.' The experiences were not illusions, but they were hallucinations.

Psychologically, they were hallucinations, in the sense that they were true sensations, externalized by the percipient, the originating cause of which lay within the mind of the prophet. He heard a voice speaking to him, to which there was no objectively corresponding reality in the material world. That which produced these sensations was a movement within. There is no possible reason why, as believers in the reality of inspiration, we should demur to this account of the matter, if only we are careful to insist that the movement within the heart or mind of the prophet was not self-originated. It was an effect ; and the agent at work we believe to have been the Spirit of God. . . . Acknowledging the pervasive influence of the Spirit throughout every stage of the process, we are prepared to give full credence to the prophet, when he introduces his message with the declaration : 'Thus saith the Lord' (pp. 88, 89).

It might be possible to interpret all this in an orthodox sense, but the author explicitly says it is the prophet himself who is responsible for the final result ; and his view seems clearly to be that what characterizes prophecy

<sup>1</sup> By G. C. Joyce, D.D. (Oxford University Press, 1910).

is not any special and supernatural activity on God's part, but a natural, though comparatively rare, psychic capacity in the prophet for what are called mystical experiences. God originates and guides the process, but the prophet's own mental activity is of primary importance, and, as is definitely said elsewhere in the book (p. 104), the prophet's teaching may have been largely 'the fruit of his quiet thought and meditation upon the facts of life and history as they came to his knowledge by the ordinary channels of information.'

Another writer, the late Professor A. B. Davidson, the author of a standard work on Old Testament Prophecy, and one of the most conservative among non-Catholic scholars, is not more satisfactory. He asks the question whether the prophet was conscious not only of what God spoke, but also of the fact that it was God who was speaking, and his answer is that 'the feeling of the prophet (was) in all probability something like our own—that double kind of feeling which we express by saying that any opinion we have is *God's truth*' (p. 111). Again, the kind of conviction felt by the prophet was probably 'that, or similar to that, which men have of moral or religious truths, such as the existence of God, and such as of His being reconciled to them, and hearing their prayer' (p. 113); and the prophetic impulse need not be supposed 'to differ from the feeling men still have of impulse to utter any pressing truth that lies upon them, such men as fervent, religious teachers, or lofty, earnest statesmen' (p. 112). Or, briefly, Dr. Davidson's view was that 'when God revealed a new truth in the Old Testament, the process did not differ in its nature from that which happens now, when He reveals to any mind the truths in Scripture' (p. 114).

It is clear that neither of these views retains the element of revelation, or even that of mission, in an adequate sense; but, moreover, no adequate explanation is really given of the conviction which the prophets felt that what they announced as the message of God was, in fact, a message given to them by God, and not any result of their own



conscious or unconscious thinking. It might, perhaps, be plausible for the rationalistic critics to maintain that the prophets were misled by their simple faith in God into imagining that their perception of a religious truth with fresh force and clearness was the voice of God, if the prophets stood alone. But the truth is that innumerable people, from the time of the prophets until the present day, have made the same claim to enjoy direct intercourse with God and to receive communications from Him. It may be in itself conceivable that in all these cases the supposed communications were no more than the products of sub-conscious thought, directed by the spirit of God, and the unfaltering certainty of genuine intercourse with God has, no doubt, been explained away; but unless the existence of God and His power to communicate with His creatures be ruled out *a priori*, the very fact that such a large body of evidence has, in a real sense, to be explained away, is not without value as an apologetic argument that the prophets were not mistaken in the accounts they gave of their experiences.

This great mass of more modern evidence, however, must be considered here rather in relation to our immediate purpose of studying the psychological process itself by which the prophets entered into communion with God, the fact of this communion being assumed. The evidence consists, of course, of all those experiences known as mystical; they show such an obvious analogy to the phenomena of Old Testament prophecy that hardly any writer, Catholic or non-Catholic, can write nowadays about prophecy without bringing them into the discussion. It is, of course, true and important that the two classes of writers do not use the word 'mystical' in the same sense; but to a large extent they do report the same facts, namely, certain well-defined experiences of the Christian saints, and it is only the similarity between these experiences and those of the Old Testament prophets which matters at the present moment. Some writers absolutely identify the two groups of phenomena and make the 'prophet' and 'mystic'

convertible terms. For example, William James, dealing with the alleged fact that the manifestations of religious life 'so frequently connect themselves with the subconscious part of our existence,' says :—

Incursions from beyond the transmarginal region have a peculiar power to increase conviction. . . . Saints who actually see or hear their Saviour reach the acme of assurance. Motor automatisms, though rarer, are, if possible, even more convincing than sensations. The subjects here actually feel themselves played upon by powers beyond their will. The evidence is dynamic ; the God or spirit moves the very organs of their body. The great field for this sense of being the instrument of a higher power is, of course, 'inspiration.' . . . In the Hebrew prophets, . . . in Mohammed, in some of the Alexandrians, in many minor Catholic saints, in Fox, in Joseph Smith, something like it appears to have been frequent, sometimes habitual.<sup>1</sup>

The experiences of prophets and mystics (using the word in a very wide sense) are therefore psychologically the same. Without committing oneself to the identification, and much less to its ulterior explanation by automatism, it must be admitted that the career of a prophet often began with an ecstatic experience, very like that of many saints, and that the ways in which some of the prophets describe their revelations as having taken place have also close parallels in Christian times.

There are three chief ways of communication between God and the prophet described in the Old Testament, namely locution, vision, and dream. The expression 'The word of Yahweh' occurs constantly in the prophets. For example, the title of Jeremias' prophecies, given in the opening verses, is : 'The words of Jeremiah . . . to whom the word of Yahweh came in the days of Josiah.' And Joel begins, 'The word of Yahweh that came to Joel,' and Hosea, in precisely the same way. Amos begins, 'The words of Amos which he *saw* concerning Israel,' but the phrase 'Thus saith Yahweh' is repeated again and again in his writings, though 'Thus Yahweh showed me' is also found not infrequently. It has been observed that this reference to the divine voice, which is common to Amos,

<sup>1</sup> *Varieties of Religious Experience*, p. 478 f.

is less frequent in his immediate successors, but recovers its frequency in the prophets who came after the fall of Jerusalem: and it is inferred that the expression may have become largely conventional, so that, while in Amos, who otherwise gives evidence of frequent mystical experiences, it does mean that he heard words which he took to be the word of God, in the pages of Jeremias and Ezechiel it may simply be a way 'of expressing the prophet's conviction that he was uttering the very truth of God.'<sup>1</sup> There may be something of truth in this view. At all events it would not be easy to disprove the hypotheses that some stereotyping of language took place in the course of the prophetic succession; but one can hardly admit more than that a phrase, properly belonging to locution, may have come to be used of any revelation that came from God, without specifying whether it was received by hearing voices, or in dream or vision. The locution, however, need not have been a sensible sound, heard by the corporeal ears: it may have been a voice heard within, received without the aid of the external senses, and Vigouroux<sup>2</sup> thinks most divine communications were of this latter kind. It may even be that they were locutions without any words at all: we know from St. Teresa that this happened in her case: 'It is Our Lord's will,' she writes, 'that the soul should have some knowledge of what passes in heaven; and I think that, as the blessed there without speech understand one another . . . so it is here' (*Life*, ch. xxvii. 12).<sup>3</sup> These locutions of both kinds happen outside ecstasy, often quite unexpectedly, and when the mind is otherwise occupied: even when the locutions are without words, St. Teresa says that 'generally—so I think—the senses are not taken away and the faculties are not suspended: they preserve their ordinary state.' And when there are interior words, they 'are very distinctly formed . . . much more clearly understood

<sup>1</sup> Joyce, *The Inspiration of Prophecy*, p. 81.

<sup>2</sup> *Manuel Biblique*, II, 576.

<sup>3</sup> Quoted in Poulain, *The Graces of Interior Prayer*, p. 300.



than they would be if they were heard by the ear . . . there is no escape, for, in spite of ourselves, we must listen.'<sup>1</sup> With regard to the certainty of these locutions, St. Teresa says : 'The words, their effects, and the assurance they carried with them convinced the soul at the moment that they came from God. That time, however, is now past : doubts afterwards arise whether the locutions come from the devil or from the imagination, although, while hearing them, the person had no doubt of their truth, which she would have died to defend.' Whether this period of doubt was equally general in the case of the prophets, we cannot say ; but it may have been so, since St. Teresa (speaking now of visions) tells us that the doubts do not imply a real danger of delusion, but act 'in the same way as the temptations of the devil against faith, which may disturb the mind, but do not shake the firmness of belief'<sup>2</sup>

The descriptive details of vision are closely parallel to those of locution, and it is not necessary to go into them at length. Visions, like locutions, may occur either in the course of or apart from ecstasy, and if they happen outside it they may or may not give rise to ecstasy. Like locutions, too, they may be external or internal, or even purely intellectual (i.e., there may be no image even in the imaginative faculty). It is generally held that the visions of the prophets belong mainly to the second class, that of interior but imaginative visions. St. Jerome commits himself to this view in discussing the famous vision in the 37th chapter of Ezechiel ; and St. Thomas Aquinas admits that, if the apparition is visible to one person only, it is possible that the image is imprinted directly on the retina by an angel. In a particular case, whether of a prophet or of a saint, it may not be possible to decide whether the object of the vision was externally present or not. When St. Anthony of Padua was allowed to embrace the child Jesus, the incident was visible to the owner of the house where it took place, and it is natural, though perhaps not necessary, to

<sup>1</sup> Poulain, p. 304.

<sup>2</sup> Ibid. p. 311.

suppose that the appearance was objective and corporeal. But, however this may be, the absence of an external object does not imply subjectivity. The prophetic visions may sometimes at least have been hallucinations, in the sense that there was no corresponding object in the external, material world, and that the sensations were originated within the recipient ; but they were not hallucinations in the sense that they were originated by the recipient : the originating cause was God Himself, acting directly on the inner faculties.

Of dreams it is not necessary to say much, as there seems to be nothing closely similar in the experiences of the saints. Père Poulain, indeed, thinks that 'some of the states that the Holy Scriptures call prophetic sleep may, perhaps, in reality have been ecstasies' (p. 301), but there is nothing in the Scriptures themselves to suggest that it is not natural sleep which is signified. In either case, it makes little difference for practical purposes, since both in sleep and (generally at least) in ecstasy the action of the eyes and of the other senses is suspended. Further, we know from St. Teresa and others that it is possible to experience the mystical union with God during sleep, and to enjoy then the fullest intimacy with Him that is granted to man in this life ; and, if this is so, there is no difficulty in supposing that prophetic revelation can be received at this time.

From this survey of some salient phenomena in the experiences both of the prophets and of the Christian mystics, it seems a reasonable conclusion that the facts of mysticism, about which we have abundant evidence, will throw much light upon the details of the process by which the prophets received their divine message, if we may suppose the process of intercourse with God to have been the same in both cases : and there seems to be no reason why, given the identity of the principal facts, we should not suppose the accessory details also to have been the same. But it does not follow that we may regard prophecy and mysticism as synonymous terms. Even though all the

prophets were mystics, the mystics may not all be prophets. So far we have dealt mainly on the element of revelation : little has been said of the other element, that of mission, and it is here that an obvious difference between prophet and mystic appears. By virtue of their divine mission, the prophets had an essential public function in the State : they were official intermediaries between God and His chosen people : they were not only channels of revelation concerning doctrine and morality, but they held also a political office, as divinely appointed protectors of the theocracy and guardians of its principles. The saints and mystics had no such mission ; as such, they were merely private persons, and their gifts concern directly their personal sanctification alone. Even their revelations, when they receive any, are of an essentially private kind, and belief in them is never required by the Church.<sup>1</sup> Whereas the prophet is assured by God Himself : ‘Who-soever shall not hearken to my words which the prophet shall speak in my name, I will require it of him.’<sup>2</sup>

But is every prophet a mystic ? The parallel which was drawn out above dealt only with certain concomitants of mysticism, and not with its essence, which lies in a special supernatural union, and direct contact of the soul with God. Did the prophets enjoy this gift ? The fact that they had visions and revelations does not prove it. Dean Inge<sup>3</sup> cites St. Bonaventure as saying of visions : ‘Nec faciunt sanctum nec ostendunt : alioquin Balaam sanctus esset, et asina, quae vidit angelum.’ And Père Poulain (p. 302) says history ‘proves that visions or exterior locutions have often been received, transiently at any rate, by persons who were still in the way of ordinary prayer.’ But he adds that ‘visions and supernatural locutions of a higher order are not *usually* granted, with any frequency at least, until the period of ecstasy is almost reached.’ And in spite of some exceptions, it is natural to suppose that the great prophets were also, normally, great saints, as indeed the

<sup>1</sup> Cf. Poulain, pp. 320-1.<sup>2</sup> Deut. xviii. 19.<sup>3</sup> *Christian Mysticism*, p. 16.



Scriptures themselves indicate in some cases. And, if this is so, may we not infer that, when their descriptions of their psychic experiences agree exactly, as they often do, with those of the great Christian mystics, there is in both cases the same underlying presupposition, that, namely, of a high state of contemplative prayer, and of mystical union with God? Nor is it any objection to this view that Moses, in a true sense the greatest of the prophets, is contrasted with the others in that he did not, like them, receive his revelation in vision and dream. The passage in Numbers xii. 6-8, has been taken by some writers to imply that Moses, though greater than the others, did not undergo mystical experiences. But the inference is wrong; what is asserted of Moses is that he had reached a state of communion with God, even higher than that of vision and dream, and we know that Christian saints, like St. Teresa and St. John of the Cross, passed on to a higher state, where ecstasies are at least rare, and when they do take place are, according to St. Teresa, quite different in kind from those which preceded.

The truth then seems to be that, although God is free to choose the manner of His revelation, He does normally, both in the Old Dispensation and in the New, choose the channel of mystical experience. But even if we had shown, what, in fact, cannot be shown, that this channel was invariably used, we should not, therefore, have reached an explanation of prophecy. Nor does the theory of the subliminal self bring us much nearer to an explanation. In so far as it claims to explain prophecy (and mysticism) by reduction to an illusion, we may leave it out of account. In so far as it claims to be a psychological account of the process, it deserves consideration, and, no doubt, it does to a large extent cover the facts. But even from this point of view the theory has met with much criticism, as, for example, from Père Condamin, S.J., in the *Etudes*; <sup>1</sup> and it is certainly not admissible in cases where there is

<sup>1</sup> Vol. 118 (Jan. 1909), 'La Mission Surnaturelle des Prophètes d'Israël.'

no room for a long incubation in the subliminal region, preparing the way for the sudden explosive emergence of an apparently new idea into consciousness. James himself admits this: 'It is thus scientific,' he says, 'to interpret all otherwise unaccountable invasive alterations of consciousness as results of the tension of subliminal memories reaching the bursting-point. But candour obliges me to confess that there are occasional bursts into consciousness, of results of which it is not easy to demonstrate any prolonged subconscious incubation.' And Père Condamin shows that this is frequently the case with incidents in the Old Testament. James' theory, therefore, is no more—and he would doubtless himself not have claimed that it is more—than a probable account of the way in which prophetic revelation has sometimes taken place. But the analogy which exists between the phenomena of prophecy and certain facts of more recent mystical experiences is undoubtedly valuable, even though it does no more than enable us to add to our knowledge concerning the details of the way in which revelation came to the prophets, and give us a strong probability that the prophets were normally on a high level of sanctity and in mystical union with God.

The precise nature of the prophetic and mystical experience must always remain mysterious even to its recipients, and, therefore, it is in an important sense true that the explanation of prophecy must always remain just where it was left by the prophets themselves. God can and does speak to man, either in the state of normal consciousness or in that of mystical exaltation, in a way that is unmistakable to the man himself, and may be unmistakable to others. We may learn much about the conditions and circumstances in which the intercourse takes place, but the starting-point must remain the irreducible fact that the Holy Ghost has spoken by the mouth of the prophets.

JAMES FLYNN, S.J.

## THE IRISH MISSIONARIES ON THE RIVER HAN

BY REV. EDWARD J. GALVIN

ON October 27, Mr. Ying, his father, and four of our priests, made a journey up the Han on board a small steamer, which Mr. Tso, a Christian of Hankow, very kindly placed at our disposal. The Yangtse Kiang, as everybody knows, flows from west to east, practically through the whole width of China; it is navigable for large ships for 600 miles—as far as Hankow—and for about 400 miles above this point it is navigable for somewhat smaller boats—boats, let us say, of the same tonnage as the Dun Laoghaire and Holyhead mail packets. At the great triple city of Hankow, Wuchang and Han Yang the Yangtse is joined by the Han, which also is navigable for rather large ships for a very considerable distance. This river Han flows through part of the district that we have been sent to convert; and one can imagine the curiosity with which we set forth on our first trip right into the heart of the territory where, we hope, in the years to come, hundreds of Irish priests will have made their homes, and where they will plant the Cross and declare the territory conquered for the Master.

Mr. Ying, the father, was with us. He had come all the way from Peking—a ride of thirty-five hours in the train—in order to introduce us to the chief men of our city and district, in order to tell them that we had come to China to preach the Gospel of the God Who became Man for them, and in order to put them at their ease, in case they might have imagined that the little band of sixteen foreigners who appeared in their midst one afternoon had come for any selfish purpose, or with any



designs on the liberty of the Chinese people. I may say here that many providential things have happened since that day, now over four years ago, when we went before the Bishops of Ireland with our plan for the foundation of a Mission to China; but I think that none of these happenings can compare, in its far-reaching results, with the inspiration that sent two of our priests to London to seek a Professor of Chinese among the Chinese gentlemen who had come to Europe for their education. The day that we met Ignatius Ying Ki in the Brothers' School in Clapham is one which will be long remembered by those of us who were called upon to lay the foundations of the Maynooth Mission to China.

To continue the story of our trip: about six miles up the river we came into view of a chain of hills which rise abruptly from the plain. Almost at their base is the village of Ping Tong Kow, with about three hundred houses, and further in from the river, and surrounding the hills, there are about twelve villages, each consisting of about three hundred houses. These hills are a very short distance from Han Yang city, and, in a short time, we hope to have a large residence there, to which our priests can come to spend a few weeks in the heat of summer, when they can rest after their hard year's work, and gather fresh energy for the year to come. I can picture to myself the happy scenes that will be enacted round the cool summits of these hills, when the thermometer in the plain will register 108 in the shade. I can see generations of priests, who are now boys in the seminaries and colleges of Ireland, meet here to tell one another the story of their work in yonder towns and villages and, between whiles, to talk over the day in the old country and make the welkin ring with the sound of fiddle and the songs of the Gael.

Except for these hills, the country is very flat just here, but ahead of us rises another range. The boat rounds two or three sharp bends of the river, and three miles further we are at the foot of this range of lovely

hills, which, henceforth, now and for ever, we shall call the Twelve Pins. They are so like the Pins of Connemara that a feeling of loneliness steals over me ; I am back again among the Connemara Hills, with their rugged majesty draped in their blue misty mantle, sunshine and shadow playing hide-and-seek among its folds. But we are far away from Connemara, and it is no time for dreaming. I am endeavouring to keep count of the villages that we have just passed and which lie right on the river bank. There are twenty of them in these nine miles—each with about three hundred houses—and God alone knows how many there are beyond our range of vision on the other side of the Pins. Sails dot the river on all sides of us, and I can see dozens of villages lining the banks ahead of us, all surrounded by trees. Fathers O'Doherty and M'Hugh are poring over a map and getting acquainted with the geography of the land in which generations of Irish priests and nuns will labour, and there is a joy in our hearts and a thankfulness which none of us can attempt to put into words.

We are now arriving at a long low hill which juts out into the river. Its summit is crowned with a Buddhist temple. Those old pagan priests had certainly an eye for the beauties of Nature. Several villages again skirt the base of the hill, and again there are very large villages of about 250 or 300 houses. In Ireland a village of that size might be computed to shelter, say, 1,500 people, but here, in China, we might, with absolute safety, say that the average population is, at the very least, 3,000.

There is a city just ahead. It is the city of Tsai Tien, about sixty li—or twenty miles—from Han Yang, a flourishing town of about 10,000 souls. It certainly is the home of a future mission, although to-day there is not a priest there ; there is not a church, and in all that multitude there are only three or four Catholic families. Just across the river is another large town. The river is crowded with sails and junks ; well-kept, comfortable looking houses line the banks ; the place is well wooded ;

and the Twelve Pins lift their heads in the rear to add to the loveliness of the scene. I wish I were parish priest of Tsai Tien, with one of the boys from Dalgan and another from Cahircon as my curates. What work we might not do for God among those 10,000 kindly souls. But again I must cut short my dream. There are hundreds of Tsai Tiens here, and we can only pray that God will send them their parish priest and curates. We have now travelled twenty miles from Han Yang; we have passed scores of small towns and some very large ones, and in all that distance there is not a single priest, there is not a single church, and only a few scattered Christian families.

But let us pass on. The river bends sharply to the right, then as sharply to the left, and we are passing another large town not a li from Tsai Tien. The river is still wooded on either bank, and there are villages everywhere. They are so numerous that I cannot find time to jot down their names. The scenery along here rivals the Blackwater; the country is very fertile and the river is wide; the banks on both sides are beautifully wooded; the Twelve Pins are still in sight. I have seen nothing in China as lovely as this. There is something peculiar about this winding, silent flowing Han that holds your attention all the time, and there is something new and interesting in store for you at every winding. A small tributary flows into the Han here. It probably rises in the large lake—Tso Hoo—which lies north of the Han and not very far inland. At this point, on the right bank, are two large, prosperous villages; another looms up ahead; in fact, as we move on we see an endless succession of them. Near one of these we go ashore and lunch on the river bank. Afterwards we smoke and talk and search our vocabularies for adjectives which have long lain at rest in an attempt to express what we feel. Mr. Ying, senior, is delighted; he says that he never thought that China was so beautiful, and I am dreaming of the day when the Cross shall dominate the landscape



and add to its loveliness. But now there is neither church nor chapel, nor priest to be seen. Even if our zeal were absolutely dead, this country with its beauty and its teeming population would kindle it into life. There are hundreds of thousands abandoned here ; living as if God did not exist ; living as if Christ never died.

This seems to be a great day along the Han. We have just seen the tenth bridal chair. The launch is throbbing more than usual and putting forth her best effort, for we want to reach the city of Han Chwan. The day is like a beautiful summer day ; the Pins have appeared again, this time on the left, and they have as suddenly hidden their heads ; but, at any moment they may again take courage and lift them to look again at the two Chinese gentlemen from Peking and the four white-faced foreigners, clad in Chinese garb, who seem curiously intent on some great business in this strange expedition of theirs up towards the sources of the Han. More bridal functions, and still more. We have already seen eighteen. Everyone along the Han seems to be getting married to-day ; but they are all pagans, and we can only hope that although the Irish priests have been late for the marriage ceremony they may yet be in time for the baptisms.

We go ashore at Han Chwan. Our first objective is the little chapel. Near it resides a catechist, who told us that there are only three Catholic families in this city of 12,600 people. The whole ' Sien ' has a population of 300,000, and to attend to the work of their conversion there is only one priest, who moves from place to place, spending part of his time in Han Chwan and part in the country. We can not but admire the zeal and courage and endurance of these isolated priests, but we cannot help feeling sorry that things should have come to such a pass in this fair land of China that only one priest can be provided for the conversion of 12,000 souls. And to make us more despondent still, in our ramble round the city, we find that the Anglicans have a hospital and two

schools, and the Evangelists have their own mission, and here is the Church of Christ with one little church, and a catechist and one priest who has to move about over the whole Sien of 300,000 people.

About ten li, that is about three and a third miles, from Han Chwan, is the city of See Ma Kow. It is much larger than Han Chwan, and has a population of about 15,000, as far as one can judge. It extends for more than a li along the river, and is a port of call for steamers. It is one of the most important towns we have passed so far, and yet it has neither priest nor church and only a handful of Catholics. A little above the city we put in to a bank, and I climbed to the summit of a hill and looked inland. The country is fertile and well wooded ; villages stretch away inland, as far as I could see, and everywhere the fields are filled with people working patiently at their crops.

As evening falls we put ashore at Feng Swae, a little village of about 5,000. Before going to rest we went through the town, partly to inspect it and partly to seek an inn or hotel in which we might rest for the night. The main street runs along the river bank, and is just an average Chinese street ; turning off it towards the centre of the city we found ourselves in a maze of streets, and, making our way as best we could through this network of streets and alleys, we passed right through the city, and struck the open country on the opposite side. Just as we emerged from the town we found ourselves in front of a large open building, one side of which is fitted up as a sort of stage. While we were inspecting this a crowd gathered, as always happens in China, and they proceeded to tell us, in answer to our questions, that there is not a single Catholic in the town and that, in fact, nobody seems to know what Catholic means. No priest comes here ; and, of course, there is no school in the town.

But night has now come, and, as we have not been able to find an inn of any kind we have to sleep on the

launch as best we can. Father —— is sleeping on the floor; it is not hard to make a bed for him. I hope we shall sleep. The night is very warm, and sleeping in the open is probably a blessing for us. Next morning the launch got under weigh at five, and we were all on deck at six o'clock. The sun is just coming up; there is a glorious freshness in the air; the river banks are still wooded; comfortable houses line the banks; and already, at this early hour, several junks are being loaded with cotton, while many others are already under weigh for Han Yang and Hankow. Soon breakfast is over, and we are steaming for the largest city along the River Han—Sien Tao by name. It has a population of 25,000. Its main street is very busy and is lined with rich, well-stocked shops, where one may buy almost anything. Fish and meat stores are very much in evidence, and Father O'Doherty has bought a fish for a few 'cash,' which we shall cook when we reach the boat. The town has a neat, orderly appearance, and the people are friendly to us. As far as I could learn from the catechist, there are about 100 Catholics, a small, poor chapel, and a still smaller and poorer school. Even here the Evangelists have their mission and their school.

And now, after a trip of 120 miles, we turn home to Han Yang. We have travelled through a country naturally fertile and rich and beautiful, abundantly blessed with all the gifts of nature, but, as yet, apparently poor in the riches of grace. But, I am confident that this will not long remain so. Everything is most promising for a rich harvest of souls within a very short time, if only we had the priests to send among those hundreds of thousands of good, kindly people, and the means to enable them to commence their work. The readers of this account of the first trip of exploration of the Irish Missionaries in China will, I am sure, offer a fervent prayer that God will send us priests and the means to provide for the preaching of the Gospel.

EDWARD J. GALVIN.



# NOTES AND QUERIES

## THEOLOGY

### NON-CATHOLIC WITNESS AT A MARRIAGE

REV. DEAR SIR,—Some time ago I had to assist at a marriage which, for reasons that I need not mention, it was advisable to keep from the knowledge of the public. The immediate relatives of the parties knew of the ceremony; otherwise nobody except the bride and bridegroom, the witnesses and myself. At the last moment I discovered that one of the witnesses was a Protestant—a cousin of the bride. For a while I thought of sending for one of the other (Catholic) relatives, but, as they lived two or three miles away, the procedure would involve too much delay, possibly also excite comment. I proposed getting the sacristan, or some other Catholic, but serious objections were raised, and finally I admitted the Protestant. Was I justified?

PAROCHUS.

It is merely by an oversight, we presume, that 'Parochus' does not enumerate the local Bishop among those who 'knew of the ceremony.' Or possibly the Bishop himself was one of the 'immediate relatives.' Anyhow, his consent and authorization is required in cases of this kind (1104). We take it for granted that our correspondent knows all about that, and made arrangements accordingly. His only concern is about the witness.

In the circumstances, we have no doubt, he was justified. There is a prohibition against admitting non-Catholics to close participation in Catholic functions, and this particular function has come in for special mention.<sup>1</sup> But prohibitions of that kind are not intended to apply in such extraordinary circumstances. It is hard to see how the parish priest could have acted otherwise than he did, without involving himself and the others in as grave an inconvenience as is held to justify non-compliance with other positive laws of at least equal importance. Even the scandal that might arise in ordinary cases, and that furnishes one of the reasons for the prohibition, was absent in the case. Very few knew anything about the matter; even they were pledged to secrecy, and knew, moreover, of the parish priest's protest; and the special arrangements made for registration (1107) saves even busybodies from the consequences of their own curiosity.

<sup>1</sup> Cf., e.g., S.C. Inq., 19th August, 1891.

## ABSOLUTION OF 'RECIDIVI'

REV. DEAR SIR,—Some years ago there was a controversy in the I. E. RECORD about the putting off or denying absolution to a 'recidivus,' or, in English, a relapsing sinner. One held with St. Liguori that it was right and beneficial to put off or deny absolution in certain circumstances. The opposite view was that this position was no longer tenable and that a confessor who acted in such a way might even incur the guilt of sin. The controversy afforded no solution of the difficulty as to how any confessor could incur the guilt of sin for following what generations of priests considered the plain teaching of St. Liguori. Is there any reason for supposing that St. Liguori, saint and lawyer as he was, would understand less about the disposition of a penitent for the sacrament of Penance than those who reject his teaching? Could not this be said, too, that it was at least a *modus agendi*, and considered by many confessors as very satisfactory? Those who follow the more liberal opinion and neither put off nor refuse absolution seem to have a great opinion of their theological acumen. It is a case of being small reflectors of Suarez and Lugo, not altogether to the glory of these great men. Poor St. Liguori is simply to be relegated to the 'Have beens.' Observation does not always force the conclusion that the liberal view is more conducive to morality. Apart from anything Macaulay and others ever wrote or said about the matter, it is easy for good and reverent Catholics to see that a good deal of sin may co-exist with undiscerning administration of the sacrament, and that theologians of a liberal type may give expression to *dicta* that require something more than an airy foundation. Now, I should be glad if you would answer the following: 1°. Would a priest be guilty of sin, grave or otherwise, in following St. Liguori's teaching in this matter? 2°. How, in the liberal view, are the dispositions of a 'recidivus' to be determined with anything like moral certainty? He has fallen before; it is morally certain he will fall again. Habit, you know, baffles the theologian, the philosopher, and the saint. How, then, can any confessor say in such case he is acting in a safe manner in guarding the sacrament? 3°. Are bad confessions better than no confessions? or can you say to yourself 'Leave it to time and it will come all right'?

C.C.

Shortly after the close of the controversy to which our correspondent refers, we tried to sum up its salient points.<sup>1</sup> Our space does not allow us to do so again; but, by way of general comment on 'C.C.'s' letter, we may quote a paragraph that conveyed the general impression produced on us by the facts and principles adduced on both sides:—

'Possibly the difference between St. Alphonsus and the others, and

<sup>1</sup> *Irish Theological Quarterly*, January, 1915, pp. 97-9.

indeed between Fathers Barry and Masterson, is not so great as it may seem at first sight. Even if the earliest theologians do not speak of the Saint's mathematical rules, there is nothing to indicate that they would not have adopted similar ones themselves in practice. Both the Saint and his predecessors would have to decide whether the penitent was disposed or not. St. Alphonsus specifies the rules that guide him in forming a decision, the others do not, but there is no necessary contradiction. How far his principles can be rigidly applied in individual cases is a matter for legitimate controversy. So much depends on the circumstances of the particular case. The tendency nowadays seems to be in favour of giving the penitent the benefit of the doubt, until repeated relapses, in practically similar circumstances, have made his sorrow more than suspect. And we think it very reasonable. If in ordinary life a man injures us and apologises, we take his word. Even if he repeats the offence and again apologises, we are prepared to regard him as sincere: it is so hard to know whether the circumstances were quite the same, or whether even the best of intentions may not have yielded to very special temptations. But, notwithstanding Father Barry's remarks on the want of logic involved in absolving a man four or five times but not seven or eight, we think a limit must be fixed beyond which something more than his mere word will be required as a guarantee of his sincerity. And we should not be surprised to find that, in practice, Father Barry would be slow to refuse absolution after one relapse, or, on the other hand, that Father Masterson would pause before granting it, if a technically 'relapsing' sinner appeared for the tenth time with nothing more than his bare unemotional word as proof that he had broken with his sinful life.<sup>1</sup>

We do not deny, then, nor do we think that many others deny, that 'it is right and beneficial to put off or deny absolution in certain circumstances': but the doctrine generally associated with the name of St. Liguori sounds much more rigorous. 'A "recidivus" [he said] returning with an evil habit [even once—for there is no distinction made] cannot be absolved, unless he exhibits extraordinary signs of good disposition.'<sup>2</sup> He had just mentioned two other theories, only to reject them—one that a relapsing sinner should always be absolved on his own word, unless there was some circumstance that showed him to be indisposed, the other that no penitent who had contracted an evil habit should ever be absolved until he had proved his sorrow by abstention from the vice for a considerable period<sup>3</sup>—and the Saint's evident purpose was to select the golden mean between two dangerous extremes. To define that golden mean in a short phrase is, we should say, beyond the bounds of human possibility. The test given by the Saint is probably as good as any that could have been selected, and it can easily be given a wide enough interpretation to cover the practice of most of the 'Liberals' that 'C.C.' is anxious to denounce. For, there is always some difficulty

<sup>1</sup> *I. T. Quarterly*, p. 99.    <sup>2</sup> *Theol.*, vi. Tr. 4, de Poen., n. 469.    <sup>3</sup> *Ibid.*



in saying whether a penitent is really a 'recidivus'; and there is still greater difficulty in deciding whether he exhibits any of the 'extraordinary' signs—St. Liguori himself gives a long list, and most of them would appear at the present day to be ordinary enough and might easily be detected, in a greater or less degree, in almost any of our ordinary penitents. The present-day tendency, as we have said, is to interpret these matters somewhat more in favour of the penitent, and to give absolution several times without insisting over much on the letter of the test. That arises partly from the growing danger that rejected penitents may never return, partly from the undoubtedly greater insistence laid on the old principle '*sacramenta sunt propter homines*.' And it involves no real modification of the essential teaching of the Saint.

But, even though it did, we see no great difficulty. Developments in doctrine and practice imply no censure on the great men who once rejected them; their denial *would* imply a censure on the Church, for it would exhibit her as a teaching guide that refuses to learn wisdom from the experience of centuries and is incapable of meeting the growing needs and desires of humanity. If St. Cyprian were allowed to live for a day among the contemporaries of St. Liguori, without becoming acquainted with modern conditions, he would probably feel that the moderns 'had a great opinion of their theological acumen,' that the 'liberal view' was not 'more conducive to morality,' that he knew no 'less about the disposition of a penitent for the sacrament of Penance than those who rejected his teaching': he would certainly feel indignant at finding that he had been relegated to the 'Have beens,' and that anyone could 'incur the guilt of sin for following what generations of priests considered his plain teaching.' That would not interfere with his being still regarded as a great authority on Penance in the third century, nor would it prevent his admitting, if he were allowed to remain six months, that the moderns were right, and that, while essential principles remain, accidental modifications are the marks of a living Church. So of St. Liguori, if he were allowed to live among us, and *if*—as we do not admit—his teaching in this matter has been really modified. He would attune his mind to more modern conditions, just as he would to the decree of Pope Pius X that makes it sinful for any confessor to follow 'what generations of priests considered his plain teaching' in regard to frequent Communion.

The full replies we should give to 'C.C.'s' three queries may be gathered from what we have said. To give them briefly:

1°. The priest would be acting against the general trend of modern teaching, and, in our opinion, guilty of some sin (mainly material, of course), if he followed the *unduly rigorous* interpretation put upon St. Liguori's teaching by many of the commentators.

2°. How is the confessor to acquire moral certainty? By the application of all the theological knowledge he can secure, aided by experience and by the common sense he exhibits in deciding on the sincerity of apologies for insults offered to himself. 'It is morally certain the penitent will fall again.' Possibly; but present disposition is one thing,

future loss of it another. 'How secure safety'? Absolute safety is impossible: but the highest degree is as far removed from tutiorism as it is from laxity.

3°. Bad confessions are not better than no confessions. But, as in the case of frequent Communion, it is now thought better, for the spiritual advancement of the faithful generally, to make the sources of grace more easily available, even though a few abuse the privilege.

### PARENTS AS SPONSORS

REV. DEAR SIR,—The new law abolishes the spiritual relationship that used to exist between sponsors and the parents of the child baptized (768). Why, then, are parents still forbidden to act as sponsors for their own children (765)?

L.

Various reasons may be, and have been, suggested.

One is that in baptism the child is born again, and that everything connected with the new birth into the spiritual world should be kept as distinct as possible from the persons and things associated with the previous birth into the temporal. The consideration is a mystical one, but is not to be underrated.

Another is more practical—in other countries, if not in our own. The parents may fail in their duty regarding the child's spiritual education. If so, it is important that others should be available, with obligations in this matter clearly specified by ecclesiastical legislation (769).

Parents, our correspondent will notice, are not merely 'prohibited': they are quite 'incapable' of acting (765).

### A PRIEST'S OBLIGATIONS REGARDING 'HONORARIA'

REV. DEAR SIR,—May I ask you to give your opinion on the following case: A priest gives a certain number of Masses to a trustworthy confrère to be said within a certain time. He immediately receives back a written reply that the confrère has received the honoraria and undertaken the obligation. A short time afterwards he hears of the sickness of the confrère, and of his immediate death: from which he knows, to a certainty, that the Masses could not have been said. What is his duty? What is his obligation? Some contend that he is freed from any further responsibility, and they base their contention on No. 839 of the New Code: '*Qui missas . . . aliis tradiderint . . . obligatione tenentur usquequod . . . testimonium obtinuerint.*'

Though I acknowledge that there is much force in the argument drawn from the canon of the Code quoted, still I must say it fails to convince me, and hence I seek for further enlightenment.

I will state the opposite view in the following fashion. When a priest undertakes to say Masses, *ex stipendio*, he must be morally certain that they will be discharged before he is freed from his

obligation. The contract of justice requires that, and such is the wish of the donor of the honorarium, either explicit or implicit. The same, as a matter of course, holds when he gets another priest to say them in his stead. What he gets done by another (and which even requires the consent of the donors) ought to be as secure as what he does himself. That is the reason for the strictness of the phrase and the condition inserted in No. 6 of the *Ut debita* decree: 'Qui Missas aliis tradit, ab obligatione non liberatur, donec *perfectae celebrationis* testimonium acceperit.' Now, though this prescription of law seems so strict as to preclude any likelihood of the Masses not being discharged, still the decree immediately adds: that if from any cause, even 'ex casu *fortuito*, vel *morte sacerdotis*, in irritum res cesserit, committens de suo Missis satisfacere tenetur.' And, though the New Code does not require such strictness as the decree *Ut debita*, deeming such not necessary, still should not one naturally expect that it would retain an equal force, and produce a similar result as the *Ut debita*, namely, a moral certainty of the fulfilment of the obligation of justice, for such is the end of both prescriptions? When the Code modified the rigour of the former decree *Ut debita*, its reason likely was to relieve priests from over-anxiety and needless scruples, not, by any means, to lessen or endanger the certainty of fulfilment. (Cf. I. E. RECORD, 1918, vol. xi. p. 113.) But in the case under consideration, no moral certainty is attained; on the contrary, there is rather moral *uncertainty*.

There seem to me to be two laws in the case: one from the natural law of justice, *do ut facias*, and the other from the positive law, to ensure the former. And if the second should fail of result, the first still remains in full vigour.

I am aware that the holders of the opposite view maintain that the obligation of the dead priest passes on to his executor. But even admitting this, is it not reasonable to require the donor of the Masses to warn and co-operate with the executor to secure the proper fulfilment of the discharge of the Masses, seeing that the duties of executor may be very easily neglected or ignored in this matter? And this warning, etc., is not a matter of charity, but of strict justice, and binds *sub gravi*. (Cf. Lehmkuhl, vol. i. p. 598, Quaes. III. No. 969, etiam, p. 585, No. 949, R. 2, Editio 3a.)

This is my presentation of the case. I earnestly invite your opinion, which I await with much interest and fore-felt gratitude.

ANCEPS.

'Anceps' puts his case very ably, and up to a certain point we sympathize fully

When a priest accepts honoraria he undertakes an obligation in justice, and that obligation does not always end when he transfers the honoraria to another. He is bound, for instance, to select a donee 'well known to him as above exception or recommended by his Ordinary' (838); and a failure to comply with this prescription will entail an



obligation to repair the defects that may afterwards occur. Or, if there be an explicit contract between himself and the donor that he is 'to say the Masses or have them said,' even the fullest compliance with canonical regulations will not exempt him from the obligation, if it afterwards transpires that the Masses have never been said, and cannot now be said, by the donee or his representatives.

But, apart from special cases like these, the question arises as to the exact extent of the obligation undertaken. Is it 'to have the Masses said,' or 'to take such means as make it morally certain they *will* be said'? On the basis of the natural law merely, and in view of the universally recognized practice of transferring the honoraria, with or without the donor's explicit consent, it would be difficult to give a definite answer to the question. So the Church intervenes—like the State in connexion with innumerable civil contracts—and decides by positive law what exactly is the obligation undertaken and when precisely it terminates. Her action may be looked upon as an exercise of her *altum dominium*, setting aside individual claims in response to the demands of the general welfare: or it may at least be regarded as fixing the general conditions to which all loyal Catholics, in the absence of evidence to the contrary, will be taken as conforming their intention. By her *Ut debita* decree she would seem to have favoured the first hypothesis—that the obligation was 'to have the Masses said'; for, as 'Anceps' quotes, she stated that a priest 'who hands over Masses to another is not freed from the obligation until he has got evidence that the celebration has actually taken place,' and she drew the conclusion which 'Anceps' reproduces. But all that happened some seventeen years ago. She has intervened again since then, and carefully set aside this rather rigorous clause of the old legislation: 'those who have handed over Masses . . . to be celebrated by others [she now or ains] are bound by their obligation until they have secured proof that the obligation has been accepted by these others and the stipend received' (839). And the Code, not the *Ut debita*, is now the binding law: for 'canons that only partially agree with the old law . . . are, in so far as they differ, to be interpreted on their own merits' (6, 3°) and, we may add, a 'law that arranges the whole matter anew' may be taken as abrogating its predecessor (22).

The *Ut debita* rule would now involve us in endless difficulties. For, take even the most favourable case. Honoraria have been handed to a priest who is above suspicion, whose written reply has been duly received, and who lives for years afterwards. What is the position of the sender who holds to the rigid view? Can he ever have proof that his obligation has come to an end? Hardly. He can assure himself and others that he has taken reasonable means to have the Masses said; but, on his own principles, that is not enough. He must have proof that the Masses *have been* said: he would have had it, as a matter of course, under the *Ut debita*; but, under the operation of Canon 839, we may take it that the recipient of the honoraria will never even dream of furnishing him with any such document. If he wants to live up to his principles, only two courses are open. He must keep up a correspondence with all

the priests to whom he has sent honoraria, making himself a nuisance to everybody and imposing burdens that the law itself has repudiated. Or he must decline to accept any honoraria to which he is unable to attend personally—a practice that will prove, in the long run, distasteful to clergy and laity alike.

But 'Anceps' is not really so strict. Though he puts the *Ut debita* on the same footing as the Code, and states that what a priest 'gets done by another ought to be secure as what he does himself'; still, in the thesis of which he submits these statements as proofs, he is content with claiming that the priest must 'be morally certain that the Masses *will* be discharged before he is free from his obligation.' The case he describes would, we are sure, give him little anxiety in practice: the priest may be taken as having made a record of his obligations, and the executors normally relied upon to see them discharged. What he is really troubled about is the very exceptional case, when moral certainty has ceased: when there is no record, or no assets, or when, for one cause or another, the executors are almost certain to neglect the duties that the priest himself would have attended to had he lived.

Even then, there is no obligation arising directly from his contract. He accepted honoraria on conditions clearly defined in the Church's canons, and these conditions he fulfilled to the last iota. He did useful work as an unsalaried agent of the community—a *liaison* officer between parties who would otherwise have remained at a distance. Having established contractual relations between the original donor and the priest to whom he transferred the honoraria, his work was done and he was no longer a party to the contract.

But, 'Anceps' will urge, though there is no obligation arising directly from the *contract*, there *is* a justice-obligation based on broader grounds. As bearing on the case, he cites a principle, recognized by all theologians, that a man may be bound to restitution for not preventing, when he can, the injurious results of an action performed without any fault on his part.<sup>1</sup> Even that we are not inclined to regard as quite decisive of the issue. The principle is very true, but should, we think, be viewed in the light of another—that the action must be the real effective 'cause,' not merely the 'occasion,' of the results that follow. It is not easy, we admit, to determine when it is the cause, as distinct from the occasion; but the examples generally accepted under this heading<sup>2</sup> supply a standard that would justify us in denying that the action of the priest who sends the honoraria is in any real sense the 'cause' of the injurious results that ensue. The transference in itself is really a very effective means of having the donor's wishes fulfilled: though it serves as an 'occasion' without which the real 'causes'—neglect of duties by priest and executors—could not come into play, its own

<sup>1</sup> Lehmkuhl, i, 1136, 1156 (11th edition).

<sup>2</sup> Cf. *ibid.* nn. 1167-8. One, for instance, is that of a criminal who does *something* to throw suspicion on an innocent individual, but not enough to justify the condemnation that follows

connexion with the ill results seems to us too casual and remote to entitle us to regard it as a 'cause' itself, or to advocate, in consequence, a claim for restitution against a man who faithfully carries out the requirements of ecclesiastical law.

But the obligation of charity remains. To some extent it binds everyone who comes to know the facts and is in a position to protect the interests of the donor. But it presses very specially on the priest in question; for, as in all other matters of charity, our chief duties are to those with whom our life and acts bring us into closest contact. He is bound, even *sub gravi*, to warn the executors or others, as soon as he becomes certain that the Masses for which he was once responsible are in serious danger of being forgotten or neglected.

M. J. O'DONNELL.

## CANON LAW

### FORMALITIES REQUIRED FOR A DECLARATORY SENTENCE

REV. DEAR SIR,—In a recent issue of the I. E. RECORD you dealt with the necessity and effects of a declaratory sentence when an *ipso facto* punishment is incurred. From your discussion and from Canon 2232, it is evident that a declaratory sentence is sometimes of considerable importance: without it a criminal is not bound to execute the punishment which he has incurred, if doing so would defame him; and without it, too, the observance of a punishment cannot be exacted in the external forum by any superior, unless the crime is notorious. It is of much importance, then, to know what formalities are required for such a sentence. Is a judicial process always needed? If so, then ecclesiastical superiors will, in many cases, be compelled to undergo what seems unnecessary trouble in securing the observance of precept punishments in the external forum. A discussion of this matter in a future issue of the I. E. RECORD would be very interesting and useful.

INQUIRER.

As far as we are aware, a judicial process was always necessary for a declaratory sentence under the old legislation. The Code, however, has made a change; it deals with this matter principally in Canon 2225, which we shall quote:—

'If a punishment is declared or inflicted by a judicial sentence, the prescriptions of the canons in regard to the passing of a judicial sentence must be observed; but if a punishment *latae* or *ferendae sententiae* is inflicted after the manner of a particular precept, ordinarily it should be declared or imposed in writing or before two witnesses with an indication of the causes of the punishment, without prejudice to the prescription of Canon 2193.'



Clearly, then, a distinction, not only in regard to declaratory but also in regard to condemnatory sentences, must be made between punishments attached either *latae* or *ferendae sententiae* to a law and those attached to a precept. In the former case it is implied that a judicial process and a judicial sentence are required. When, however, the punishments are attached to a precept, the only formalities prescribed are that the sentence, either declaratory or condemnatory, must be given in writing or, if given orally, in the presence of two witnesses, and that, in either case, it must mention the causes on account of which the punishment is imposed. Of course, too, it is presupposed that the superior who passes sentence is certain that the precept has been violated, but he is not required to follow any special procedure in acquiring this certainty.

As this is a very important regulation and as, besides, it introduces a considerable change in the pre-Code discipline, one is inclined to be rather distrustful of one's own interpretation, however clear the words of the canon may be. It will be useful, therefore, to quote the views of one or two commentators. Capello touches on this point in his little book on the censures of the Code; his words are clear enough: 'A declaratory sentence can be passed either by a judicial sentence or without it: in the former case everything prescribed by the canons for the passing of a judicial sentence should be observed; in the other case, i.e., when the censure is inflicted after the manner of a particular precept, ordinarily it should be given in writing or before two witnesses.'<sup>1</sup>

Noval, in answer to the question, 'Whether a judicial process is regularly necessary for the infliction or declaration of punishments,' answers in the affirmative, and proves it, so far as the declaration of punishments is concerned, by reference to the exception contained in Canon 2225:—

'As regards the declaration of punishments it is deduced from the contrary sense of Canon 2225, where it is said: "But if a punishment *latae* or *ferendae sententiae* is inflicted after the manner of a particular precept (and hence *ab homine*) ordinarily it must be declared in writing, or before two witnesses": namely, outside of a judicial process. Therefore, on the other hand, if the punishment is *latae sententiae* (which alone is the object of a declaratory sentence) and *a jure*, or *ab homine* indeed, but imposed by a general statute or precept, it cannot be declared, except through a judicial process.'<sup>2</sup>

It is clear from the following sentence that Sole also interprets Canon 2225 in the same way: 'But if there is question not of punishments *a jure*, but of punishments *ab homine*, that is, after the manner of a particular precept, a judicial process is not required, but ordinarily it is sufficient that the punishment be imposed or the crime be declared to have been committed and consequently the penalty to have been incurred, in writing or even orally, before two witnesses, with an indication

<sup>1</sup> *De Censuris juxta Codicem Juris Canonici*, p. 22.

<sup>2</sup> *Commentarium*, lib. 10; *De Processibus*, p. 495.

of the causes of the punishment, without prejudice to the prescription of Canon 2193.<sup>1</sup>

On the other hand, we have found only one commentator, namely, Cerato, to maintain that a judicial process is always necessary, both for a declaratory and condemnatory sentence; but as he does so without any reference to Canon 2225, which is the fundamental regulation in this matter, his authority may be altogether discounted.<sup>2</sup>

There is one case in which a further formality in addition to those mentioned in Canon 2225 is required. In the procedure in connexion with the obligation of residence the Ordinary in the circumstances dealt with in Canons 2173 and 2174 should impose on a parish priest a precept not to leave his parish without written permission, under penalty of *ipso facto* privation of the parish; and Canon 2175 states that the Ordinary should not declare this penalty without consulting the two synodal examiners and examining with them the reasons which the parish priest may have urged to justify his departure.

### BEFORE APPOINTING A CANON THE BISHOP SHOULD CONSULT THE CHAPTER

REV. DEAR SIR,—Having regard to Canon 105 (1°), which explains a phrase occurring in Canon 403, would you kindly say what would be the position if a Bishop were to appoint a member of a Cathedral Chapter *non audito Capitulo*, and how, in your opinion, any irregularity thus occurring could best be remedied?

ERIGENA.

The phrase of Canon 403 explained in Canon 105, n. 1, is *audito Capitulo*. This latter canon states that, when the law requires a superior, in acting to obtain the advice of certain persons by some such phrase as *audito Capitulo*, it is necessary for a valid act to take counsel with these persons, but that it is by no means requisite to follow their advice, even though it has been tendered unanimously. N. 2 of the same canon declares that, when several persons have to be consulted in a body, as happens in the case of a Chapter, they should be convoked for this purpose in the ordinary way prescribed by law.

In accordance, then, with this explanation, it follows from Canon 403 that a Bishop, in order that he may validly confer a canonry or benefice in this Cathedral Chapter, must first of all convoke the members of the Chapter and take counsel with them as to the appointment; but it is not necessary that he should follow their recommendation, even though it be unanimous. It may be as well to point out that, with two classes of exceptions, all canonries and other capitular benefices are now to be conferred in this way, the exceptions being benefices that are reserved to the Holy See in accordance with the terms of Canon 1435, and

<sup>1</sup> *De Delictis et Poenis*, p. 72.

<sup>2</sup> *Censuræ Vigentes*, pp. 13, 14.

those for the appointment to which a different provision has been made in the letters of foundation.

The position that arises, therefore, if a Bishop appoints to a canonry without consulting the Chapter, is that the collation is invalid. The Bishop himself can certainly remedy this defect by appointing again in the prescribed way, if not more than six months have elapsed since he became aware of the vacancy. If, however, six months have elapsed the matter is somewhat more troublesome. The difficulty arises from Canon 1432, § 3, which states that, if the Ordinary does not appoint to benefices within this period, the collation devolves upon the Holy See. The point is whether an invalid appointment, suffices to prevent devolution of this kind. We think that it does not: this matter must be interpreted in the light of the old teaching in accordance with which an appointment, invalid on account of the omission of some substantial form, was put upon the same footing as failure to make any appointment whatever.<sup>1</sup> Really, too, when the Ordinary makes an invalid appointment, he has not conferred the benefice upon any body, so that circumstances for devolution contemplated in Canon 1432 are fulfilled. We are of opinion, then, that if six months have elapsed since the Bishop became aware of the vacancy, the irregularity can be remedied only by recourse to the Holy See.

### THE ERECTION OF A PARISH. RESIDENCE OUTSIDE A PARISH

REV. DEAR SIR,—1°. Is a chaplain to a Catholic family to be considered a *parochus*, and therefore bound to say a *Missa pro populo*, according to the New Code, when in addition to his duties as chaplain he looks after a distinct territory, the people of which worship in a church owned by the said Catholic family?

2°. May a parish priest reside outside of his parish, if residence in the parish would be a serious inconvenience?

SACERDOS.

1°. From Canon 212 it is evident that Bishops are bound to have their dioceses divided up into distinct parishes; but a subsequent reply of the Consistorial Congregation, given in 1919, made it clear that territorial divisions of dioceses in which parishes were not in existence did not become parishes *ipso facto* with the promulgation of the Code, that to effect this change formal acts of erection on the part of the Bishops

<sup>1</sup> Ojetti, *Synopsis*, vol. ii. p. 1553: 'Culpa autem ista vel negligentia in provisione beneficii contingere potest, vel quia personae indignae scienter facta est, vel ex defectu formae substantialis necessario servandae in provisione, unde nulla evasit provisio, vel ex lapsu temporis ad providendum concessi.' Cf. etiam Wernz, *Jus Decret.*, tom. ii. n. 324, et generalem.



concerned are required.<sup>1</sup> The answer to our correspondent's first query, therefore, can be easily deduced. If the distinct territory over which the chaplain presides has been formally erected into a parish either prior to or since the publication of the Code, then the chaplain, seeing that he has the complete pastoral charge in it, is clearly its parish priest and is bound to apply the Mass *pro populo*. If it has not been erected into a parish, then, of course, there can be no question of his being a parish priest or of his being bound by this obligation. He should consult the Bishop if he has any doubts as to whether the erection has really taken place or not.

2°. Canon 465, § 1, declares that : ' A parish priest is bound to reside in the parochial house near his own church ; the local Ordinary, however, for a just cause, can permit him to reside elsewhere, provided the house is not so distant from the church as to interfere with the discharge of parochial functions.' Hence the parish priest cannot, of his own authority, reside outside the parish, no matter how serious the inconveniences which residence in it would involve. It is clear, however, that the Ordinary, for a reasonable cause, may permit him to do so, provided the house is not so distant from the church as to prevent the efficient discharge of the pastoral care : the word ' elsewhere ' (*alibi*) is sufficiently wide to embrace even residence outside of the parish. This conclusion is confirmed by the old teaching on this question. The Congregation of the Council was several time questioned on this point, and always replied in the affirmative. Bouix quotes the following decision given in June, 1607 : ' The Sacred Congregation considered that, in the circumstances mentioned, the Bishop can, if he wishes, permit a rector who cannot build a house in the parish out of its revenues, or who cannot otherwise rent a house within the boundaries of the parish, to live in a house in another neighbouring parish . . . and so exercise the care of souls in his own parish and receive its revenues, just as if he lived in the parish ; and that until some other means can be found to enable him to fulfil the obligation of residence exactly.'<sup>2</sup>

### SOME RECENT DECISIONS OF THE COMMISSION FOR INTERPRETING THE CANONS OF THE CODE

The *Acta Apostolicae Sedis*, of December last, contained several important replies from the Commission for Interpreting the Canons of the Code. As we had already sent our copy to the printer before the *Acta* reached us, we were unable to draw attention to any of the decisions

<sup>1</sup> *Acta Ap. Sedis*, 1919, p. 346 : ' ii. Ad constituendum paroecias requiritur quidem Ordinarii decretum per quod territorii fines, sedes paroecialis et dos tam pro cultu quam sacerdotis sustentatione determinantur, necesse tamen non est inamovibilitatem rectori assignari, quin imo, si justae adsunt causae, amovibilitas in ipso creationis decreto declarari potest, juxta canones 1411, § 4, 454, § 3 et 1438.'

<sup>2</sup> Cf. Bouix, *De Parocho*, p. 561, 562 ; Fagnanus, *Comm. in Decret.*, in c. *Extirpandae*, tit. de *Praebendis*, lib. iii.

in the January issue of the *I. E. RECORD*. The Theological Correspondent, however, commented upon a few of the more important of them; and we had intended to deal with the remainder in the present issue, but the exigencies of space have compelled us to reserve a few of them for our next contribution.

#### I.—ON THE DEVOLUTION OF THE COLLATION OF BENEFICES TO THE HOLY SEE

‘Whether in accordance with Canon 1432, § 3, the collation of a benefice devolves on the Holy See, if the Ordinary fails to confer the benefice within six months from the time that he acquires certain knowledge of the vacancy, not through negligence, but on account of the absolute want of subjects?’

The answer is: ‘In the negative.’

Canon 1432 states that: ‘If the Ordinary does not confer a benefice within six months from the time that he acquires certain knowledge of the vacancy, the collation devolves upon the Holy See.’ If one were to interpret this regulation without reference to the pre-Code discipline, one should conclude that failure to collate within the six months, no matter from what cause it arose, always brought about this devolution to the Holy See, on the principle that, ‘Where the law does not distinguish, neither should we do so.’ When the old discipline is considered, in accordance with Canon 6, 2°, this conclusion must be modified. Canonists were unanimously of opinion that a similar regulation in pre-Code days brought about devolution only when the failure to collate arose from fault or negligence. The reply of the Commission, then, is merely declaratory and not restrictive, as one might think at first sight: the absolute want of subjects does not involve even juridical fault or negligence.

#### II.—ON THE REMOVAL OF PARISH PRIESTS

‘Is a public invitation to resign made by an edict or newspaper after the manner of the citation of which there is question in Canon 1720 sufficient for the purpose of removal, when the parish priest does not put in an appearance, and it is quite unknown where he resides on account of the fact that he intends to avoid receiving the above-mentioned invitation?’

The answer is: ‘Provided in Canon 2143, § 3.’

The first step in the procedure for the administrative removal of a parish priest, in accordance with Canons 2148 and 2158, is the invitation to resign. Canon 2143, § 1, provides that ordinarily this invitation, which is really a kind of admonition, should be given in writing or orally in the presence of the Chancellor or some other official of the Curia, or two witnesses. Canon 2143, § 3, however, states that a person who prevents an admonition or invitation from reaching him is to be regarded as having received it. Now, in the query it is presupposed that the parish priest conceals his place of residence in order to prevent the

invitation from reaching him, and consequently he is to be regarded as having received it, so that the public invitation mentioned in the query, although of course it does not interfere with the validity of the process, is really quite unnecessary.

### III.—ON THE ALIENATION OF ECCLESIASTICAL PROPERTY

‘1°. Whether the price of which there is question in Canon 1532, § 3, is the same as the value of the thing according to the valuation of honest experts, made in writing, in the manner prescribed by Canon 1530, § 1, n. 1, or rather a greater sum offered in public auction, etc., in accordance with Canon 1531, § 2?’

‘2°. Is the consent of the Holy See required for alienation, if, when the auction takes place, instead of the price legitimately fixed by the experts and which is less than 30,000 lire, a price greater than this sum is then offered?’

The answer is : To the first : In the affirmative to the first part ; in the negative to the second part. To the second : Provided in the reply to the first part.’

Canon 1532, § 3, states that, if there is question of property the price of which is between 1,000 and 30,000 lire, the superior competent to alienate is the local Ordinary, provided he obtains the consent of the Chapter, the Council of Administration, and of those who have an interest in the matter. The question at issue was whether the price mentioned in this paragraph is that fixed by the expert valuers in accordance with Canon 1530, § 1, n. 1, or that actually realized in the sale. In the former hypothesis: if, for example, the valuation of the experts was 29,000 lire and the sale price 31,000 lire, the consent of the Holy See would not be necessary; in the latter hypothesis, the contrary would be true in the same circumstances.

The decision of the Commission is that the price is that fixed by the valuers; and again we believe that this interpretation is declaratory, not restrictive or extensive. We had occasion some time ago to deal with a similar query in the *I. E. RECORD*, and our reply was in complete harmony with the Commission’s teaching; we cannot do better by way of further comment than to quote it:—

‘In our opinion it is the valuation of experts, not the sale price, that must be taken into consideration in determining what superior is competent to grant permission to alienate. According to the Code the value of the property to be alienated is the determining factor, and the estimation of it by experts is much more likely to represent the true value than the price actually realized. The inconveniences which would arise from making the sale price the criterion of value are so apparent that it is needless to discuss them; they are so serious that only the very clearest evidence would justify us in admitting that such a criterion had actually been set up.’<sup>1</sup>

J. KINANE.

<sup>1</sup> *I. E. RECORD*, April, 1920, vol. xv. p. 325.



## LITURGY

OCCASIONS WHEN THE MASS IS NOT TO AGREE WITH  
ONE'S OFFICE

REV. DEAR SIR,—Mention of 'Convent Oratory' (I. E. RECORD, p. 516) renews a wish I have had to know the precise directions given by the Holy See about the occasions when the Mass is *not* to agree with one's Office. Some years ago I read quite a detailed list, e.g., *in ecclesia aliena*, in a convent where Nuns sing an Office, in one where they do not, etc. There was quite a long list, but I do not know where to find it now. If it is only to be found in some formidable book of decrees, and if it has not appeared in the I. E. RECORD, would you not be doing a service to many priests by inserting it in your pages?

READER.

The question raised by our correspondent was discussed in the pages of the I. E. RECORD more than once, and the several decrees<sup>1</sup> of the Sacred Congregation regulating the present discipline on the matter were given as they appeared and their purport duly explained. As, however, the subject is of practical importance and one upon which we are inclined to think rather hazy notions still prevail in some places, we think it may serve a useful purpose to accede to the request of 'Reader,' by giving again, in some detail, the rules for the celebration of Mass *in ecclesia aliena*. Before the year 1895 the general rule was that on days of double or equivalent rite a priest's Mass should correspond with his Office, no matter where he celebrated. There were, however, exceptions to this rule, so many and of so perplexing a character, that it was often difficult to know what Mass to say in a particular church and actually impossible, in some cases, to satisfy the required prescription of the law. To remedy this state of things, and to give one simple, concise and easily remembered rule, the decree *Urbis et Orbis* was issued by the Congregation of Rites on July 9, 1895. The pertinent words of the decree<sup>2</sup> are as follows:—

'Omnes et singuli Sacerdotes tam Saeculares quam Regulares ad ecclesiam confluentes vel ad oratorium publicum, missas quum Sanctorum tum Beatorum, etsi Regularium proprias, omnino celebrent officio ejusdem ecclesiae vel oratorii conformes, sive illae in Romano sive in Regularium Missali contineantur; exclusis tamen peculiaribus ritibus Ordinum propriis.

'Si vero in dicta ecclesia vel oratorio Officium ritus duplici inferioris agatur, unicuique ex celebrantibus liberum sit Missam de requie peragere

<sup>1</sup> Cf. Decr. nn. 3862, 3883, 3919<sup>18, 19</sup>, 3910, 3924<sup>3</sup>, 3972, 3985, 4051<sup>2</sup>, 4025.

<sup>2</sup> Decr. 3862.

vel votivam vel etiam de occurrenti feria ; iis tamen exceptis diebus in quibus Rubricae Missalis Romani vel S.R.C. decreta prohibent.'

A cursory glance at this decree reveals the drastic nature of the change of discipline therein contained. While the old rule prescribed that a priest celebrating in a church or public oratory whose Office differed from his own should say the Mass corresponding to his own Office and take no notice of the Mass or Office of the church or oratory, this rule states the very contrary, viz., that a priest, whether Secular or Regular, who says Mass in a church or public oratory, the Office of which differs from his own, is to say the Mass corresponding to the Office of the church or oratory and take no account whatsoever of his own Office. In other words, the local Calendar of the church or oratory is to be followed by all priests in the celebration of the Holy Sacrifice. To explain the full effects of this legislation, as defined by subsequent decrees of the Congregation of Rites, we shall briefly summarize its provisions. In broad outline the conformity of the Mass with the local Calendar is to be observed : (I) by all priests, Secular and Religious, with the exception that it does not extend to the *rites* peculiar to certain religious Orders ; (II) in all churches, public and semi-public oratories, but not in private or domestic oratories ; (III) so long as the local Office is of double or equivalent rite, but not necessarily when the rite is lower than double. Under each of these headings we shall illustrate a few practical points which sometimes give rise to difficulty.

I. *The local Calendar is to be observed by all priests, etc.*—(a) What is meant by the local Calendar ? For parish churches, public oratories, chapels, and oratories of religious houses that have no *proper* Calendar, the local Calendar is that of the diocese. In churches, chapels, and oratories of Religious, whether of men, or women, which have a proper Calendar, all priests celebrating Mass are bound to follow it as the local Calendar. Most religious Orders of men and many convents of nuns who are bound by the recitation of the Divine Office, have Calendars of their own ; others who are not bound to the recitation of the Office follow substantially the diocesan Calendar, but have the privilege of celebrating certain Feasts, either not given in the diocesan Calendar or, if given, are of a higher rite ; in each case the local Calendar is that of the church or oratory in which the Mass is said, and it alone is to be followed in every particular, no matter what is the rite or dignity enjoyed by the Office of the celebrant. (b) The rule holds even when the Office of the church or oratory is of a Beatified ; and if the Mass is not contained in the Roman Missal, all priests, whether Secular or Regular, must use the Missal of the Order or community wherein the particular Mass is given. (c) In no case, however, are the *rites* peculiar to certain religious Orders to be observed unless by the members of these Orders.

II. *In all churches, public and semi-public oratories, etc.*—(a) A public oratory is one that has been solemnly blessed or consecrated, is perpetually dedicated to divine service, and affords a free and unrestricted ingress to the faithful generally ; a semi-public oratory is one erected by the authority of the Bishop and is intended primarily to serve the



wants of a community or a small section of the faithful—of such a kind (as indicated in the October issue, I. E. RECORD, p. 516) are the oratories of monasteries, convents, seminaries, colleges, orphanages, etc.; a private oratory is one erected by special Indult of the Holy See in a private house for the convenience of an individual and his family. The original decree, as may be seen from the extract given, extended only to churches and public oratories, but a subsequent decree<sup>1</sup> places semi-public oratories in exactly the same position as far as this rule is concerned. Private oratories, however, are not included, and for these accordingly the general rule holds, viz., that the Mass is to conform to the Office of the celebrant, except when his Calendar permits the saying of a Votive or Requiem Mass. (b) Sometimes it happens that in Religious Houses, hospitals, and colleges there are several chapels, oratories, or altars erected in different parts of the establishment. Does the rule indicated apply to all? The decree<sup>2</sup> of May 22, 1896, restricts the application of the rule to the '*Capella principalis*,' so that in secondary chapels or oratories located in other parts of the building the general rule that 'the Mass as far as possible should conform to the Office of the celebrant' is to be observed. (c) When a Secular church has been even temporarily committed to the charge of Regulars,<sup>3</sup> or where a particular convent or institution has been committed, in a permanent way, to the care of a Religious Family who have a proper Calendar, that Calendar becomes the local one, and all priests, Secular and Regular, saying Mass in the said church or convent, are bound<sup>4</sup> to follow it—even to the colour<sup>5</sup> of the vestments, the use of which may, by special privilege, be permitted to the Religious on special occasions.

III. *So long as the local Office is of double or equivalent rite, etc.*—This means that when the local Calendar indicates an Office of less than double rite, the celebrant is free to say a Votive Mass of his own choosing or a Requiem Mass—with the usual restrictions appertaining to the celebration of such Masses. If, in these circumstances, however, he elects to say the Mass corresponding to his own Office<sup>6</sup> or even the Mass of a Feast commemorated in his own Office,<sup>7</sup> he must say it, not as a Votive Mass but as a Festive Mass; in other words, he must follow his own Calendar both as regards the rite and the number and order of the Prayers, the *Gloria*, *Credo*, and Preface—with the exception of the *oratio imperata*, if it is not ordered in the particular church wherein he celebrates. Similarly, if he elects to say the Festive Mass, given for the day in the local Calendar, it must be celebrated not '*more votivo*,' but exactly as prescribed, '*more festivo*.'

<sup>1</sup> Decr. 3910.

<sup>2</sup> Ibid.

<sup>3</sup> Decr. 4150.

<sup>4</sup> Decr. 4051<sup>2</sup>.

<sup>5</sup> Decr. 3862.

<sup>6</sup> Decr. 3892 ad 5.

<sup>7</sup> Decr. 4020.



### EXERCISE OF FACULTIES TO BLESS BEADS, ETC. DIFFICULTY IN REGARD TO THE OCTOBER DEVOTIONS

REV. DEAR SIR,—1. A priest of an exempt religious Order has faculties from his superior to hear the confessions of members of his community only. Can he validly exercise the Apostolic faculties to apply indulgences to beads, medals, etc.?

2. To exercise the Crozier indulgences validly is it necessary that the beads should first get some other blessing?

3. In the October devotions some priests insert the 'sub tuum' and the 'Salve Regina,' and even some other prayers. Is this allowable?

SUBSCRIBER.

1. Provided he has received the faculties, we see no reason why he cannot exercise them. For validly applying the Apostolic indulgences, the condition is made in the decree of June 14, 1901, 'ut sacerdos ad excipiendas sacramentales confessiones saltem virorum approbatus.' The priest in question fulfils that condition.

2. No.

3. The prayers 'sub tuum' and 'Salve Regina' are usually recited with the Litany but they are not necessary for the gaining of the indulgences of it. As they are approved prayers and richly indulgenced by the Church, there would seem to be no reason why they might not laudably be said on the occasion of the October devotions.

In this connexion we may refer to a difficulty which has been urged by some—more especially by one of our subscribers who signs himself 'Parochus'—in regard to the fulfilment of the obligation of the October devotions. He says that from what we stated in the November issue (p. 423) 'it will be inferred that to gain the indulgences attached to these devotions the Rosary must be recited during the Mass (or in presence of the Blessed Sacrament exposed, followed by Benediction).' That is precisely what we stated and what we wished to be inferred, and we relied for our information on the Papal Encyclicals granting the indulgences, and on the following decree<sup>1</sup> of the Congregation of Rites, dated January 16, 1886. 'Q. Quum præcipitur quod si mane Rosarium cum Litanis recitetur Sacrum inter preces peragatur; quaeritur: Num haec verba ita intelligi debeant ut Rosarium uno eodemque tempore dicatur quo Missa celebratur; vel potius Missa antea celebranda sit ac postea Rosarium cum Litanis recitetur? R. Affirmative ad primam partem; negative ad secundam.' The condition, therefore, of having the Rosary recited during the actual celebration of Mass in order to gain the indulgences is not of our making. 'But,' he says, 'there is considerable difficulty in having the prayers recited during the Mass where there is no extra priest and I do not believe that it has ever been the mind of the Church that lay-people should take a leading part in the public devotions of the Church.' In extra-liturgical services we do not think the mind of the Church is as represented, and with regard to the

<sup>1</sup> Decr. 3650<sup>a</sup>.

custom of the laity reciting the Rosary in the church we should have thought it a matter to be encouraged rather than disapproved of. In the absence of an extra priest there need be no difficulty about committing the duty of reciting the Rosary to a clerk or intelligent layman, who may be relied upon to carry out the prescriptions of the law. The Church has undoubtedly modified the conditions for gaining these indulgences in favour of the sick and infirm and those who are legitimately impeded from attending the public devotions in the church, but she has made no such modification in the case of those who can and do attend. The decree above quoted contains, we think, a sufficient answer to our correspondent's final statement: 'Under the circumstances I do not see why the priest, having said Mass, could not also say the prayers for the October indulgences.'

### QUERIES REGARDING BENEDICTION OF THE BLESSED SACRAMENT

REV. DEAR SIR,—I. When giving Benediction, the usual way of giving the Blessing is: raise the Monstrance to the eyes and lower it below the breast, raise it again to the level of the breast and form a semi-circle. Is it not more proper for a priest to make the cross in the ordinary way—substituting a straight line for a semi-circle?

II. You say the priest should step towards the Gospel side when putting incense in the censer. Is this prescribed? Priests generally move towards the Epistle side.

III. Dr. Fortescue, among others, seems to imply that after placing the Monstrance on the throne, you should not genuflect unless you have to go behind the altar to reach the throne. Is there a rubric on the point?

IV. In the October issue (vol. xvi. p. 329) you replied to a query *re* the Prayer *Deus qui nobis*, etc., when the Benediction is given by a Bishop. When I referred to Martinucci's silence on the point I had in mind the Benediction 'cum pyxide,' given on the occasion of the Visitation of a parish, not the ordinary Benediction Service. Would you kindly consult vol. ii. (*pars prima*), p. 428, and say if you think my inference that, according to him, the prayer should not be sung, is correct?

SACERDOS.

I. Yes, that is the usual way of giving the Blessing, and the only one outlined by all the modern liturgical writers we have been able to consult on the subject. Whether it would be more 'proper' to have the Blessing given as suggested in the query we should hesitate to say—the Congregation of Rites did not say so when consulted on the matter—but as uniformity of practice is a thing repeatedly insisted upon in the domain of rubrics we think our correspondent would be better advised to conform to the recognized established usage. Apart, however, from

the binding force of custom, which we think in this point should be a deciding factor, we must admit that our correspondent is quite within his right in raising the question, for the Sacred Congregation, when asked on March 21, 1676, if the usual method of giving the Blessing were prescribed as of obligation, replied<sup>1</sup>: 'Si ei placet, potest observare supradictum modum, quem tradit *Bauldry* loc. cit.; sin minus servandus est modus dispositus in *Cerem. Episcop.* lib. 2, cap. 33, no. 27, ubi requiritur tantummodo, ut cum eodem SS. Sacramento celebrans producat Crucis signum super populum.'

II. There is no official rubric prescribing this. We presume the direction of rubricists 'to step towards the Gospel side' is intended to secure that the celebrant does not even partially turn his back on the Monstrance when placing incense in the censer. Moving towards the Epistle side is fraught with this danger.

III. We admit that the statement in Fortescue is somewhat ambiguous, but if it is to be interpreted as our correspondent suggests we shall be interested to hear of the other authorities who support it. All the authorities that we have been able to consult unequivocally state that the genuflection (on one knee) should be made whether the throne is above or behind the altar. For example, de Amicis says<sup>2</sup>: 'Celebrans . . . in ostensorium sacram reponit hostiam, et denuo genuflexione peracta illud in thronum collocat, *postea iterum genuflectit* et in planum descendit.

IV. We have consulted Martinucci (*De Sacra Visitatione*, p. 428) and we believe the inference of our correspondent is entirely justified. We have also examined this author's treatment of the Rite of Visitation of the Cathedral (*Pars Altera*, vol. ii. p. 370) by a Bishop, and we draw the same inference. In each instance there is question of a Benediction 'cum pyxide,' and the omission of the direction that the Bishop should chant the prayer *Deus qui nobis*, etc., is manifestly deliberate. In fact, the chanting of the prayer is rubrically excluded by the directions of this author, for the Bishop has already donned the humeral veil before the chanters sing the '*Genitori Genitoque*.' Our explanation, therefore, of the omission given in the October issue (p. 329) is not feasible, and we are grateful to our correspondent for giving us an opportunity of correcting it. The question, however, remains: Is Martinucci correct in thus excluding the Prayer? Dr. Fortescue appears to agree<sup>3</sup> with him, for he also makes the same omission. De Amicis, on the contrary, clearly states that the Prayer should be chanted, and that only then should the humeral veil be placed on the Bishop's shoulders. He writes: 'Interea cantores cantum resumunt a *v. Genitori*, quo finito et ab assistentibus *v. Panem de coelo* intonato episcopus surgit et *consuetam orationem cantat*. Deinde genuflexus velum humerale assumit.'<sup>4</sup> Personally, we believe this to be the more correct view, for we can conceive no reason

<sup>1</sup> Decr. 1563.

<sup>2</sup> Tom. ii. p. 93.

<sup>3</sup> *Ceremonies of the Roman Rite*, p. 383.

<sup>4</sup> Vol. ii. p. 195.



for the omission of the Prayer, in what seems to be an ordinary Benediction 'cum pyxide.' Whether the Benediction is public or private, by a Bishop or a simple priest, the Prayer is always prescribed as a constituent part of the rite.<sup>1</sup>

### THE NEW MISSAL

We understand that the Irish Supplement to the new Roman Missal is now in the hands of the publishers, and that complete bound copies of the Missal may shortly be had from Messrs. Gill & Son, Dublin. In the coming issue of the *I. E. RECORD*, we hope to indicate some of the more important rubrical changes introduced.

M. EATON.

<sup>1</sup> Vide Van der Stappen, vol. iv. 174.

# DOCUMENTS

## DECREE OF THE SACRED CONSISTORIAL CONGREGATION REGARDING EPISCOPAL ELECTIONS IN SCOTLAND

(November 20, 1920)

### ACTA SS. CONGREGATIONUM SACRA CONGREGATIO CONSISTORIALIS DECRETUM

#### CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN SCOTIA

Maximam semper sollicitudinem habuit Ecclesia in Episcopis eligendis, a quibus maxima ex parte profectus catholicae religionis et incrementum fidei pendent. Haec ipsa ratio Ss̃mum Dominum movit ad novam electionis methodum, de consulto Eññorum Sacrae huius Congregationis Patrum, statuendam in Foederatis Americae Statibus, quae uberes fructus iam edidit. Item factum est in regione Canadensi, generali cum approbatione illorum Antistitum. Similem methodum censens Sanctitas Sua extendere ad Scotiam, ubi religiosae conditiones, ab instauratione ecclesiasticae hierarchiae, meliores factae sunt, sententiam a singulis memoratae regionis Ordinariis super ea exquisivit. Habita a Scotis Praesulibus favorabili sententia, illis tamen modificationibus inductis, quae opportunae visae fuerunt; Ss̃nus Dominus Noster Benedictus PP. XV, de consulto Eññorum Sacrae Congregationis Consistorialis Patrum, statuit et consistoriali praesenti decreto praescribit, ut in posterum in Scotia, pro eligendorum Episcoporum propositione, ratio iuxta leges quae sequuntur, adhibeatur et vigeat.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus omnium Ordinariorum fiet singulis trienniis, tempore infra assignato.

2. *Quolibet triennio*, sub initio quadragesimae, incipiendo ab anno 1921, omnes e: singuli Episcopi suffraganei Archiepiscopo S. Andreae et Edinburgi, vel, sede vacante, Archiepiscopo Glasguensi, sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; sub gravi tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur. Item Archiepiscopus Glasguensis nomina, quae apta reputaverit, Archiepiscopo S. Andreae et Edinburge patefaciet.

3. Una cum nomine, aetatem quoque, quando fieri potest, designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

4. Antequam determinent quem proponant, tam Archiepiscopi quam Episcopi canonicos rogabunt, eo modo qui infra statuitur, ut sacerdotem indicent aliquem, quem prae ceteris dignum et idoneum coram Domino censeant cui christiani gregis custodia in aliqua dioecesi committatur.

Ast *a*) interpellatio facienda erit canonicis, nor in conventu coadunatis, sed singulis singillatim, data unicuique *sub gravi* obligatione secreti, et sub lege destruendi, si quod intercessit hac de re, epistolare commercium.

*b*) Episcopi autem habitum consilium nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

5. Poterunt quoque Episcopi alios prudentes viros, etiam e clero regulari, praesertim vero parochos seniores et prudentiores, tam pro proponendis candidatis, quam pro cognoscendis alicuius qualitatibus interrogare; sed ad unguem servatis regulis superius sub litt. *a*) et *b*) art. 4 recensitis.

6. Nomina quae Episcopi iuxta art. 2 proponent, nulli prorsus aperiant, nisi Soli Archiepiscopo, cui nomina indicanda.

7. Metropolitani, vel Archiepiscopus, habitis ab Episcopis candidatorum propositionibus suas adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis Antistitibus regionis, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

8. Investigationes eiusmodi earumque causa maxima secreti cautela peragendae erunt ut supra n. 4 dictum est. Quod si vereantur rem palam evasuram, ab ulterioribus inquisitionibus absterneant.

9. Post Pascha, die et loco ab Archiepiscopo, de quo in art. 6, determinandis, omnes Episcopi convenient ad seligendos eos qui Sanctae Sedi ad episcopale ministerium proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitetur.

10. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopis non exceptis, tactis Ss. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

11. Deinde unus ex episcopis praesentibus in Secretarium eligetur.

12. His peractis, ad disceptationem venietur, inter tot exhibitos, digniores et aptiores seligantur. Id tamen veluti Christo praesenti fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et charitate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

13. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata; sanissima et non communi doctrina exornati, et sum debita erga Apostolicam Sedem devotione coniuncta; maxima autem honestate vitae et pietate insignes. Attendendum irsuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditior em



eius familiarem, ad indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

14. Discussionem peracta, fiet hac ratione scrutinium :

a) Qui omnium Episcoporum sententia, quavis demum de causa, visi sunt in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur ; de caeteris, *etiam probatissimis*, suffragium feretur.

b) Candidati singuli ordine alphabetico ad suffragium proponentur : suffragia secreta erunt.

c) Episcopi omnes, Archiepiscopis non exceptis, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris : primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

d) Singuli Antistites, praeestantibus Metropolitano et Archiepiscopo Glasguensi, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur : reliquos taxillos binos in urna alia, pariter secreto, deponent.

e) Suffragiis expletis, Archiepiscopus conventus praeses, adstante Episcopo Secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

15. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent : schedularum autem examen fiet, ut supra, art. 14, litt. e), decernitur.

16. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, opportunis modis, consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae ; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi candidatos magis idoneos censeant ; et quibus de causis.

17. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus dicuntur, quatenus discussiois fuerit conclusio ; denique quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 16 fuerit dictum.

18. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

19. Actorum exemplar ab Archiepiscopis, a praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Archiepiscopum praesidem mittetur. Acta vero ipsa penes ipsum Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

20. Post haec, fas tamen semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius Sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi Ss<sup>mo</sup> Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae Sedis, patefaciant.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 20 novembris 1920.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.  
ALOISIUS SINCERO, *Adessor*.

L. ✠ S.

## DECREE DEFINING THE BOUNDARIES OF PARISHES IN DIOCESES SUBJECT TO THE SACRED PROPAGANDA

(December 9, 1920)

SACRA CONGREGATIO DE PROPAGANDA FIDE

### DECRETUM

DE DEFINIENDIS LIMITIBUS PAROECIARUM IN DIOCESIBUS S. CONGREGATIONI  
DE PROPAGANDA FIDE SUBIECTIS

Ordinarii quarundam regionum, quae hierarchica constitutione quidem gaudent, at Sacro huic Consilio Christiano Nomini Propagando subiaciuntur, cum aliquid inchoatum adhuc praeseferant, dubia nonnulla circa statum iuridicum missionum sibi commissarum proposuerunt.

Itaque ad ea dubia removenda et tutam agendi normam generalem praebendam, Sacra Congregatio haec statuenda censuit :

1° Cum dioeceses huic Sacro Consilio subiectae tamquam missiones haberi debeant, permitti potest ut in eisdem aliqua pars territorii indivisa maneat, idest sine designatione limitum paroecialium.

2° Quae vero territorii partes limitatae iam vel limitari in posterum contingat ad normam can. 216, eae nomine paroeciae veniunt ; at eisdem applicantur ea quoque quae de quasi-paroeciis peculiariter statuta sunt.

3° Facultas specialis autem Episcopis missionum fit nominandi regulares ad paroecias cum idonei ad talia beneficia sacerdotes e clero saeculari omnino deficiant.

4° Episcopis Indiarum Orientalium vero liceat in proximo conventu Madraspatano, collatis consiliis cum R<sup>mo</sup> Delegato Apostolico, determinare, quanam territorii partes propriae cuiusque dioecesis haberi debeant ut iam sufficienter divisae ad normam can. 216, adhibita in posterum, pro novis paroeciis erigendis, forma in instructione huius S. Congregationis de Propaganda Fide, diei 25 iulii 1920, praescripta (cf. *Acta Apost. Sedis*, an. XII, n. VIII, pag. 331).

Quae omnia SS. Dominus Noster Benedictus Div. Prov. PP. XV, in audientia diei 2 decembris infrascripto S. C. Cardinali Praefecto impertita, confirmare atque rata habere dignatus est.

Datum Romae ex aedibus S. Congregationis de Propaganda Fide, die 9 decembris anno 1920.

G. M. CARD. VAN ROSSUM, *Praefectus*.  
C. LAURENTI, *Secretarius*.

L. ✠ S.

**DECREE FOR BEATIFICATION AND CANONIZATION OF THE  
SERVANT OF GOD, SISTER MARY OF JESUS, FOUNDRRESS  
OF THE CONGREGATION OF THE SISTERS OF THE DIVINE  
SAVIOUR AND THE VIRGIN MARY**

(November 21, 1920)

SACRA CONGREGATIO RITUUM

LEMOVICEN.

BEATIFICATIONIS ET CANONIZATIONIS SERVÆ DEI SORORIS MARIAE A IESU,  
IN SAECULO IOSEPHAE DU BOURG, FUNDATRICES CONGREGATIONIS  
SORORUM A DIVINO SALVATORE ET SS.MA. VIRGINE NUNCUPATARUM

In oppido *Rochemontès*, prope Tolosam, e parentibus genere, censu et pietate conspicuis, Arrando du Bourg et Maria Jacqueline d'Arbousier de Montégut, die 24 iunii anno 1788 in lucem venit infantula, cui die 29 in sacro fonte imposita fuerunt nomina Anna, Rosa, Iosepha. Septima prolis florentis, prae ceteris filiis ad virtutem inclinata, adhuc puella eam domi studiose excoluit, eo magis quod a genitrice didicerat se ante ortum fuisse Deiparae Mariae Virgini consecratam. Calamitoso et miserrimo illo tempore, saeviente bello in Ecclesiam, clerum laicosque catholicos, Armandus, Tolosani senatus consiliarius, a perduellibus ad necem quæsitus, anno 1793 iniuste capite plexus est, eiusque bona fisco addicta, maxima cum tristitia et egestate numerosae atque superstitis familiae. Invieta materfamilias, licet suo viro orbata opibusque spoliata, has aliasque adversitates christiana fortitudine tulit, in Deo penitus confisa de perenni succursu in suis angustiis et necessitatibus, atque spem fructuose fovit, sicut eventus exinde probavit. Iosepha, vix septennis, Sororibus a sancto Mauro instituenda traditur. In ea statim elucere visum est orationis et virtutis studium, haud obstante indolis fervore quem nitebatur cohibere. Quum ad duodecimum aetatis annum pervenisset, recte instructa et bene disposita, ad sacrum Convivium et paulo post ad Confirmationis sacramentum admissa est. Tunc magis excitata ad perfectum vitae statum, mundanis vanitatibus et blandimentis contemptis, votum consecrationis beatæ Mariae Virgini, dulcissimæ matri, privatim renovat. Domum reversa, liberales artes, praesertim musices et graphices, discere prosequitur, ac, divina opitulante gratia, vitam poenitentem, puram et in Christo absconditam ducit. Paulo post in monasterium Sororum a Visitatione, Beatae Mariae Virginis se recepit, sed, tribus mensibus elapsis, quum non reperisset illud vitae genus sibi consonum, e monasterio egressa Tolosam revertit, ubi plures horas diei impendit in pietatis et cultus exercitiis, quibus amore Dei et zelo animarum magis incenditur. Lemovicum quoque petiit ut Praesulem patrum suum inviseret, a quo salutaria monita et consilia potissimum de spiritali vita interiori libentissime accepit. Postea Tolosae, apud Moniales a Beata Maria Virgine nuncupatas et religiosae et actuosae vitae experimentum egit, simulque, muneri sibi commissio recte fungens, puellas docuit cum mutuo gaudio et profectu mentis et cordis.



Alumnae enim religione, litteris bonisque moribus instructae, ad virtutes et ad sacra continuo alliciebantur, atque ipsa magistra, vigesimum annum agens, perpetuo castitatis voto, confessario annuente, se Deo omnino consecrabat. Austerioris vitae cupida Dei Famula, exquisita virorum prudentium sententia, anno 1812, inter Sorores a sancto Alexio cooptatur, suscepto nomine Maria a Iesu, votis etiam nuncupatis, mense iulio anni 1815. Aegrotis curandis quinquennio operam dedit singulari diligentia et caritate. Ob multas animi anxietatis, gravi tristitia et moerore auctas per obitum cl. me. Episcopi du Bourg, patruī sui, soror Maria a Iesu in morbum incidit diuturnum cum extremo languore et debilitate. Quum aliquantum convalesceret, iussu Episcopi Lemovicensis, qui demortuo Praesuli du Bourg successerat, ad pagum *Evauz* mittitur, ut vires reficeret. Illic, hortante et dirigente eodem Antistite, novum Institutum praeparare coepit anno 1829 et sequentibus. Interim, anno 1830, Ancilla Dei Lemovicum rediit, moderatricem Sororum a sancto Alexio eligendi causa. Per triennium clementissimus Deus disposuit vias ad novae Sodalitatis erectionem, quae, ex ipsius Dei providentia et Beatissima Maria Virgine auxiliante, anno 1833 exorta est. Siquidem pia mulier Maria Lacoste, vidua cum binis filiabus suis in pago *Brives* floridum puellarum collegium dirigebat ad instar familiae religiosae atque alterum simile in pago *Terrason* instituere cogitabat. Soror Maria a Iesu, de hac re edocta, praehabita familiari conversatione cum illis, opportune eas in socias et adiutrices novi Instituti sibi adscivit, atque, obtento utriusque Episcopi Petrocoricensis et Lemovicensis consensu, cum praedictis sodalibus in oppidum *Evauz* se contulit, medio mense octobri anno 1833. Illic omnes postulantes pro nova Congregatione, in sodalitia cui nomen 'Verbo Incarnato' interdum receptae, tyrocinium aggressae sunt, sub directione Institutricis, matris et magistrae. Caelesti lumine et mariali patrocinio, assidua et ferventi prece una cum suis puellis implorato, Dei Famula constitutiones et regulas conscripsit quas, primum ad experimentum permissas, postea revisas et laude dignas repertas, die 25 februarii anni 1834 Episcopus Petrocoricensis et die 1a decembris anni 1849 Lemovicensis Antistes libentissime probarunt. Ex hisce constat Sorores 'Divino Salvatore et a Ssma Virgine,' quae induunt vestes iuxta specialem formam et colorem praescriptas, peculiarem finem habere fidelem observantiam primi et alterius divini praecepti, nempe dilectionis Dei et proximi, per cognitionem, amorem, et imitationem Dei et Salvatoris nostri Iesu Christi eiusque Ssmae Genitricis Mariae Virginis. Inter opera vero quae ipsae exercere debent, cum caritate et simplicitate, recensentur puerorum et puellarum instructio catholica, atque infirmorum ac pauperum assidua et diligens cogitatio et cura in noscomiis, hospitaliis ac domibus. Interea, tyrocinio rite peracto, in sacello Sodalitii a Verbo Incarnato, *Evauz* in pago, novitiae novi Instituti, quarum prima fuit Maria Lacoste, die 9 februarii anno 1834 religiosa veste benedicta indutae sunt, et, biennio elapso, die 15 februarii anni 1836, solemnī ritu eadem Sorores religiosa vota emisērunt. Deinceps Soror Maria a Iesu, respectivis Ordinariis Dioecesium libenter annuentibus, alias domos Instituti fundavit in locis *La Souterraine*,

diocesis Lemovicensis, quae habita est uti sedes princeps, *Orctval*, diocesis Claramontensis, *Lauxum*, diocesis Agennensis, *Bergérac*, diocesis Petrocoricensis, atque in oppidis *Aisde* et *Thiers*, ita ut singulis annis singulae fere foundationes responderent. Aucto Sororum numero eisque postulantibus, auctoritate Episcopi Petrocoricensis, consentiente Episcopo Lemovicensi, Soror Maria a Iesu, ob suam pietatem, prudentiam aliasque virtutes, in Moderatricem generalem 'Instituti a Divino Salvatore et Ssma Virgine' electa et confirmata fuit. Anno demum 1841, votis et precibus Famulae Dei satisfactum est per electionem domini Dissundes Begesat, vicarii generalis Lemovicensis, in moderatorem generalem Congregationis, qui eidem Sodalitati magnum incrementum dedit, urgente ipsa fundatrice et antistita generali Sorores ad observantiam legum et praeceptorum et custodiam primaevi fervoris. Congregationi veluti pars accessit sodalitium pauperibus ruricolis instituendis destinatum, a sororibus ruralibus vulgo *Sœurs des campagnes* nuncupatum, quod uti ramum minorem se exhibet eiusdem arboris et regulae, non tamen eiusdem officii. Sorores istae subiectae manent directioni Sororum maiorum. Prima sodaliti domus, Lemovicensi Antistite hortante, erecta fuit in loco *Thial*, quam aliae subsequutae sunt similes domus et scholae quae pueris ac puellis catholicis paterent adversus haereticorum artes et insidias. Insimul Operam quotidianae communionis Famula Dei instituit, tum ad iniurias Deo illatas cum animarum detrimento resarciendas et removendas, tum ad spiritum pietatis fovendum et augendum in augustissimum Eucharistiae sacramentum, in Beatissimam Virginem Mariam, in sanctos Angelos et Archangelos aliosque sanctos caelites, sub quorum custodia et patrocinio universum Institutum posuerat. Nec praetereundum est quod, vivente adhuc ipsa fundatrice, eiusdem Instituti domus quadraginta circiter enumerabantur, tum ad puerilem aetatem erudiendam, tum ad aegrotos egenosque curandos et subveandos. Vita Servae Dei virtutibus et meritis plena iam ad occasum vergabat, ut a gravibus multisque laboribus gloriosa conquiesceret. Incunte anno 1862 Dei Famula composuit et collegit quemdam thesaurum precum in usum suae Congregationis et in extremum memoriale perennis suae orationis, puritatis et caritatis in Deum et proximum necnon suae perfectae subiectionis et observantiae erga sanctam Matrem Ecclesiam, supremum eius caput Romanum Pontificem aliosque legitimos Pastores. Tandem, diutino morbo consumpta, sicut purissima mater inter amantissimas filias, die 26 septembris, anno 1862, aetatis suae septuagesimo quarto, obdormivit in Domino. Ad eius corpus in sacello Communitatis expositum, complures fideles e quovis ordine civium convenerunt et maiori numero, quando ad ecclesiam parochialem civitatis *La Southeraine* devota pompa delatum fuit. Funere solemniter peracto, cum oratione funebri Vicarii generalis Lemovicensis et per viginti circiter annos Superioris generalis Instituti, idem corpus conditum fuit apud sacellum Communitatis, sepulcro inscriptione superposita. Fama sanctitatis, qua soror Maria a Iesu in vita pollebat, post eius obitum magis clara, constans et diffusa, viam aperuit Processui Informativo Lemovicensi super ea condendo. Quo expleto et Romam ad



sacrorum rituum Congregationem transmissio, iuris ordine servato et revisione scriptorum Servae Dei peracta, nihil obstare decretum est, quominus ad ulteriora procedatur. Quare, instante R. P. D. Francisco Xaviero Hertzog, e Sulpitiana Familia, Protonotario Apostolico et Causae postulatore, attentisque litteris postulatoriis quorundam Eñorum S.R.E. Cardinalium, plurium Rñorum Archiepiscoporum, Episcoporum atque antistitum ex utroque clero, aliorum virorum ecclesiastica vel civili dignitate praestantium, atque piarum ac nobilium puellarum et mulierum, quibus accesserunt omnes sodales et alumnae Congregationis 'Divini Salvatoris et Ssm̃ae Virginis' auspicantes Servae Dei Mariae a Iesu, suae legiferae matris, felicem Causae introitum et exitum, Eñus et Revñus Dñus Cardinalis Ianuarius Granito Pignatelli di Belmonte, Episcopus Albanensis et huius Causae Ponens seu Relator, in ordinariis sacrorum rituum Congregationis comitiis subsignata die ad Vaticanas aedes coadunatis, sequens dubium discutiendum proposuit: *An signanda sit Commissio introductionis Causae, in casu et ad effectum, de quo agitur?* Et Eñi ac Rñi Patres sacris tuendis ritibus praepositi, post relationem eiusdem Eñi Ponentis, audito R. P. D. Angelo Mariani, Fidei promotere generali, omnibusque accurate perpensis, rescribendum censuerunt: *Affirmative, seu signandam esse Commissionem introductionis Causae, si Sanctissimo placuerit.* Die 16 novembris 1920.

Facta postmodum de his Sanctissimo Domino nostro Benedicto Papae XV per infrascriptum sacrae rituum Congregationis Secretarium relatione, Sanctitas Sua rescriptum eiusdem sacri Consilii ratum habens, propria manu signare dignata est Commissionem introductionis Causae Servae Dei Mariae a Iesu, in saeculo Iosephae du Bourg, fundatricis Congregationis 'Sorum a Divino Salvatore et Sanctissima Virgine' nuncupatarum, die 21, eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

## DECREE FOR THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ROBERT CARDINAL BELLARMINO, OF THE SOCIETY OF JESUS

(December 20, 1920)

### ROMANA

BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI ROBERTI S. R. E.  
CARDINALIS BELLARMINO SOCIETATIS IESU  
SUPER DUBIO

*An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum et Proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis, in gradu heroico, in casu et ad effectum, de quo agitur?*

Quis fuerit venerabilis Dei Servus Robertus S. R. E. Cardinalis Bellarmino, quantis fulserit exornatus virtutibus, qua scientia praestiterit



ac doctrina, paucis complecti difficillimum sane est opus; ex iis tamen quae pretiosum eiusdem proxime antecesserunt, comitate et subsecuta sunt obitum, arguere saltem licet atque adumbrare. Cuncta siquidem, quae hoc de loco distincte copioseque descripta reperiuntur in actis, qui animo reputaverit complexusque cogitatione fuerit, is profecto facere non poterit, quin ipsius venerabilis Dei Famuli vitam, actiones gestasque res absolutissimo quodam intueatur compendio, reflexoque veluti lumine fidelem quoque venerabilis Viri contempletur imaginem, eximiam morum sanctitatem praestantemque doctrinam aretissimo societas foedere, prae se ferentem, simulque confirmatam agnoscat Benedicti XIV sententiam, magnum constituentis in obitu Servorum Dei momentum, si quidem *finis vitae illustris sit et sanctimonia plenus et publica praesertim testificatione notatus*: reique hanc afferentis rationem: *quum, uti dici solet, exitus acta probet* (lib. III, cap. 38).

Nil proinde mirum, si, nulla fere interiecta mora, adnotata fuerit manus ad iuridicas colligendas probationes, quarum ope introductio obtenta est causae Beatificationis, brevique patuerit etiam aditis praecipuae, quae de virtutibus est, quaestioni; de iis namque, quum per illud tempus anteparaeparatoria in usu nondum esset Congregatio, in paraeparatoria primum actum est Congregatione, quae die septima septembris mensis anni millesimi sexcentissimi septuagesimi quinti habita fuit.

Verumtamen, quae huc usque tam prospere expediteque processerat Servi Dei Roberti S. R. E. Cardinalis Bellarmino Beatificationis causa, vix atque ad generalem deducta est Congregationem, quae coram sa. me. venerabili Innocentio Papa XI, die vigesima sexta septembris anni millesimi sexcentissimi septuagesimi septimi, coacta fuit, cito incidit in scopulos, et magnas subinde experiri coepit repugnantias; easque nequaquam ex eo esse repetendas, quod heroicae venerabilis Bellarmino virtutes uberibus idoneisque communitae non essent probationibus, sed longe aliis de causis suum duxisse ortum, vel ipsae suadebant, quas ad nocendum adhibitas fuisse constat, machinationes, cum, non multos ante annos, publici iuris quaedam magni pretii facta sunt documenta, quae ipsum Benedictum Papam XIV suum habent auctorem, e quibus, quodnam laudati Summi Pontificis, circa christianas a venerabili Bellarmino heroico gradu exercitas virtutes, *iuxta acta et probata*, exstiterit iudicium, ab eoque rite promulgando curam ille abstinuerit, satis superque innotescit.

Revera, nedum Ecclesiae catholicae hostes, verum et corruptae praeiudicataeque opinionis homines, qui, longo varioque saeculorum cursu, Servi Dei Bellarmino Beatificationis causam perdere sunt minitati, potius quam unum Bellarmino, ipsam solidae sanaeque doctrinae altricem, benemerentissimam Societatem Iesu, quare iure meritoque tanto gloriatur alumno, procul dubio spectarunt. Audaciores proinde effecti eo, quem sub venerabili Innocentio Papa XI sortiti fuerant, successu, celebre quoddam contrariam evulgando Votum, severissima etsi secreti lege contextum, illud prorsus latere debuisset, eadem sub Benedicto Papa XIV faverrima renovarunt molimina, utque facilius extremum

inelytae Societatis Iesu maturarent exitium, quae in binis praegressis generalibus Congregationibus lata fuerant, typis cusa, in vulgus spargenda curarunt negativa suffragia. Quae tamen hoc praecipuo capitalique inficiuntur vitio; quod videlicet, quavis posthabita positiva heroicarum virtutum demonstratione, tota fere sunt in recensendis, quos eorum auctoribus in venerabili Bellarmino deprehendere visum est, defectibus; ideoque diversam ab ea, cunctis in disceptationibus servanda, sectantur methodum, quae, recenti hac aetate, non mediocri cum veritatis detrimento, a nonnullis, quo minus manifestis, eo nocentioribus, instaurata fuit. Hi porro quum probe calleant, post institutae quaestionis valide strenueque confectam demonstrationem, nonnisi postremo loco ad difficultatum, si quae contra facere videantur, solutionem descendere, idem profecto esse, atque difficultates ipsas enervatas fermeque dilutas reperire, ad eam artem callidam sane saepe confugiunt, ut, sueto interverso perturbatoque ordine, difficultatem in *thesim* et *thesim* in difficultatem immutare non vereantur.

Equidem, ut, unde est exorsus, eo revertatur sermo, quibus opus, suo tempore, fuerat, elementa ad necessariam apparandam et accurandam de heroicis venerabilis Bellarmino virtutibus probationem, neque pauca numero neque exiguae molis volumina continent, sive manuscripta, sive typis impressa; eaque in duobus vetustis sacrae rituum Congregationis et Postulationis Societatis Iesu delitescunt tabulariis, ad quae, ceu pro religiosa archivorum custodia sapienter conditae postulant leges, interdictus est aditus, et, quibusdam dumtaxat exstantibus conditionibus, accedere vix licet ad consulendum. Contra, opusculum, quod cuncta complectitur adversa Causae Bellarmino suffragia, venale prostabat et prostat adhuc; illud idcirco haud paucorum versatum est in manibus, quorum nonnulli, sicut valde proclive est coniicere, avide cupideque ipsum lectitarunt. Nec fortasse defuit, qui ex unius difficultantibus, quar inibi mira quadam arte ac industria pereensentur, universa tamen seposita Servi Dei vita, quodque gravius, incompertis omnino peculiaribus eiusdem Famuli Dei virtutibus, ad quas propositae referuntur difficultates, iam in promptu omnia se habere sit arbitratus, quibus eandem dignosceret iustoque pretio existimaret venerabilis Bellarmino Causam. Ast vehementer hac opinione sua falsus utique ille fuisset, prout insigniter falleretur, qui, ardua quadam oborta controversia, eam, praecisione facta a supremis principiis, quae subiectam, de qua agitur, materiam regunt et moderantur, se certo ac tuto dirempturum speraret.

Quibus ex omnibus non difficile explicatus est, quid factum sit, ut perdiu vehementerque expectatum ad haec usque tempora suum adeptam non fuerit exitum de heroicis venerabilis Bellarmino virtutibus Causa, donec Sanctissimus Dominus noster Benedictus Papa XV, inde fere a Sui pontificatus exordio, Suos in eam convertit oculos. Quamvis autem e Sibi satis explorata vicissitudinum historia, quibus obnoxia facta fuit de venerabilis Bellarmino virtutibus quaestio, iamdiu a Decessore Suo Benedicto Papa XIV quaestionem ipsam pro diiudicata ac definita haberi posse censeret, nihilominus, ut, magis quo fieri posset, singulari



prospiceret Causae dignitati, Reverendissimorum Cardinalium sacris tuendis ritibus praepositorum, cum interventu et voto Praesulum Officialium, praehabere voluit consultationem. Utque haec nedum extrinseca auctoritate, sed factis inniteretur nec non vi et pondere argumentorum, quae accommodata essent ad persuadendum, eadem, qua nuper memoratum immortalis memoriae Praedecessorum Suum Benedictum Papam XIV in hac ipsa de venerabilis Bellarmino virtutibus Causa, usum fuisse noverat, duci Se regique praetulit norma. Eapropter, dum R. P. Fidei Promotori generali hoc dedit negotium, ut obiectivam de statu Causae texeret relationem, auctor insimul exstitit, ut auctores quaecumque, sive pro sive contra facere possent, proferrent in medium. Providae iussioni, uti par erat, obsequenter paruerunt et R. P. Fidei Promotor generalis, qua peritia praestat ac sedulitate, obiectiva de statu Causae confecta relatione; et solertes actuosique actores edito exhibitoque volumine, quod duabus constat partibus. Quarum una R. P. Pauli Dudon, e Societate Iesu, affabre elaborata lucufratio est, qua singulas cernere datur totius Causae phases praeclaris cum eiusdem meritis coniunctas. Altera perfectum sane est opus numerisque omnibus absolutum, a Cardinali Carolo Alberto Cavalchini concinnatum, eidem, tamquam causae Relatori, a Benedicto Papa XIV commissum, quo cuncta, quae, tam ex adverso, quam pro efficaci Causae tuitione illuc usque adducta utrinque fuerant, optime, perite ornatque resumuntur. Adiectae tres succedunt appendices, quarum prima Commentariolum exterioris vitae suae a venerabili Bellarmino conscriptum exhibit, secunda ac tertia satis notum cum suis additamentis Cardinalis Dominici Passionei sub aspectum ponunt Votum, quod, utpote aetate posterius, alia tria, in generali iam Congregatione coram venerabili Innocentio Papa XI emissa, veluti summa, complet atque perficit.

Ita ad novissimum sibi propositum certamen de heroicis venerabilis Bellarmino virtutibus Causa accessit; et quam apte quamque valide parata et instructa accesserit, mirifice comprobavit eventus. In ordinariis quippe sacri huius Ordinis comitiis, quae, die decima sexta superioris mensis novembris, celebrata sunt, referente Reverendissimo Cardinali, causae Ponente, Aidano Gasquet, omnibus, qui convenerant, tum Reverendissimis Cardinalibus, tum Praesulibus Officialibus, haec una eademque sententia fuit; nimirum, ita discussas fuisse et comprobatas heroicas venerabilis Servi Dei Roberti S. R. E. Cardinalis Bellarmino virtutes, ut procedi possit ad ulteriora in casu, et ad effectum, de quo agitur. Sanctitas vero Sua, audita relatione per infrascriptum Cardinalem sacrae rituum Congregationi Praefectum, supremum iudicium Suum de more prorogandum duxit, ut, communibus interim fuis Deo precibus, congruum suppeteret tempus ad caeleste lumen implorandum. Quod quidem praestitum quum fuerit, decretoriam sententiam Suam pronuntiare statuit hodierna auspiciatissima die, quae Suae ordinationis sacerdotalis et episcopalis consecrationis anniversaria est. Quapropter, sacris pientissime operatus, ad Vaticanas Aedes arcessiri iussit Reverendissimos Cardinales Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae rituum Congregationi Praefectum, et Aidanum Gasquet, causae Relatorem, una



cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter edixit: *Constare de virtutibus theologalibus, Fide, Spe et Caritate in Deum et Proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servi Dei Roberti S. R. E. Cardinalis Bellarmino, in gradu heroico, in casu et ad effectum, de quo agitur.*

Hoc Decretum publici iuris fieri et in acta sacrae rituum Congregationis referri mandavit undecimo calendas ianuarias anno MCMXX.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

## NEW OFFICE OF ST. EPHRAEM THE SYRIAN, CONFESSOR AND DOCTOR OF THE UNIVERSAL CHURCH

(October 14, 1920)

[The Feast of the Saint is fixed for the 18th of June, and is of double rite.]

URBIS ET ORBIS

*Die 18 iunii.*

S. EPHRAEM SYRI, DIACONI, CONF. ET ECCLESIAE DOCTORIS

*Duplex.*

*Omnia de Communi Doctorum, praeter sequentia.*

IN I VESPERIS

*Ad Magnif. Ant.* O Doctor óptime, Ecclesiae sanctae lumen, beáte Ephraem, divinae legis amátor, deprecare pro nobis Fílium Dei.

*Oratio.*

Deus, qui Ecclesiam tuam beáti Ephraem Conféssoris tui et Doctóris mira eruditíone et praecláris vitae méritis illustráre voluísti: te súplices exorámus; ut, ipso intercedente, eam advérsus erróris et pravitatís insídias perénni tua virtúte deféndas. Per Dóminum.

*Et fit Commemoratio Ss. Marci et Marcelliani Mm., Ant.* Istórum est enim. *V.* Laetámini in Dómino.

*Oratio.*

Praesta, quaésumus, omnípotens Deus: ut qui sanctórum Mátyrum tuórum Marci et Marcelliani natalítia cólimus; a cunctis malis imminéntibus eórum intercessiónibus liberémur. Per Dóminum.

*In I Nocturno Lectiones de Scriptura occurrente.*

IN II NOCTURNO

*Lectio iv.*

Ephraem, natióne Syrus, Nisibi, Mesopotámiae urbe, patre agrícóla et idolórum sacerdoté natus, domo expúlsus, adhuc iúvenis ad sanctum

Iacobum episcopum se contulit, a quo baptizatus, brevi ita sanctitate et doctrina profecit, ut in schola Nisibi florente magister fuerit constitutus. Post Iacobi episcopi mortem, Nisibi a Persis capta, Edessam profectus est: ubi primum in monte inter monachos consedit, deinde, ut plurimos ad se confluentes homines vitaret, vitam duxit eremiticam. Edessanae Ecclesiae diaconus ordinatus, et ob humilitatem sacerdotium recusans, omnium virtutum splendore enituit, et pietatem et religionem vera sapientiae professione sibi comparare satagit. Spem omnem in solo Deo defixam habens, quaevis humana ac transitoria contemnens, divina ac sempiterna assidue concupiscebat.

*R. Honestum.*

*Lectio v.*

Caesaream Cappadociae, divino ductus spiritu, cum petisset, ipsum ibi os Ecclesiae Basilium vidit, et uterque mutua consuetudine opportunum in modum usus est. Ad innumeros errores refellendos, qui, tunc temporis grassantes, Ecclesiam Dei divexabant, atque ad mysteria Domini Nostri Iesu Christi sedulo illustranda, plurimas edidit lucubrationes, syro sermone compositas, et fere omnes in linguam graecam versas; atque, teste sancto Hieronymo, ipse ad tantam venit claritudinem, ut, post lectionem Scripturarum, publice in quibusdam ecclesis eius scripta recitarentur.

*R. Amavit.*

*Lectio vi.*

Universa illius opera, tam splendido doctrinae lumine referta, effecerunt, ut idem Sanctus, adhuc vivens, tamquam Ecclesiae Doctor, magno honore habitus fuerit. Metrica quoque cantica composuit in laudem Beatissimae Virginis Mariae ac Sanctorum: quam ob causam a Syris Spiritus Sancti cithara merito fuit appellatus. In mirifica ac pia devotione erga eandem Virginem Immaculatam primum excelluit. Meritis plenus, Edessae, in Mesopotamia, decimo quarto calendas iulii, decessit sub Valente principe: eumque, instantibus pluribus Sanctae Romanae Ecclesiae Cardinalibus, Patriarchis, Archiepiscopis, Episcopis, Abbatibus, et religiosiis familiis, Benedictus Papa decimus quintus, ex Sacrorum Rituum Congregationis consilio, universalis Ecclesiae Doctorem declaravit.

*R. Iste homo.*

IN III NOCTURNO

Lectio sancti Evangelii secundum Matthaëum

Cap. 5, 13-19

*Lectio vii.*

In illo tempore: Dixit Iesus discipulis suis: Vos estis sal terrae. Quod si sal evanuerit, in quo salietur? Et reliqua.

Homilia sancti Ephraem Syri, Diaconi.

*Sermo de vita et exercitatione monastica.*

Praeclarum est bonum inchoare atque perficere, et gratum Deo esse et utilem proximo, ipsique summo ac dulcissimo rectori nostro Christo

Iesu placére, qui ait : Vos estis sal terrae, et columna caelórum. Labor afflictiónis tuae, dilectissime, tamquam somnus est ; porro labóris réquies inenarrábilis atque inaestimábilis. Atténde ergo tibi ipsi sollicite, ne utrúmque páriter amíttas, dum néutrum plene persequéris, praeséntem scilicet sempiternámque laetítiam. Stude pótius perféctam virtútem cónsequi, ornátam atque insignítam ómnibus quae diligit Deus. Hanc si assequáris, numquam irritábis Deum, neque próximum tuum violábis.

*R.* Iste est.

*Lectio viii.*

Porro virtus ista, única uniúsque speciéi díctur, variárum virtútum in se ipsa habens pulchritúdinem. Diadéma régium absque pretiósus lapídibus camentibúsque margarítis connecti texíque non potest ; ita et haec única virtus sine variárum fulgóre virtútum constáre nequit. Est enim profécto simíllima diadématis régio. Nam, ut illi, si lapis unus aut margaríta defúerit, in régio cápite lucére pléniter nequit ; ita et haec única virtus, nisi virtútum ceterárum honóre consératur, perfécta virtus non appellátur. Símilis item est pretiosíssimis épulis, exquisitíssimis condiméntis praeparátis, sed sale caréntibus. Sicut enim pretiósus illi cibi sine sale cómedi néqueunt ; ita et ista virtus unifórmis, si variárum virtútum glória et honóre decorétur, absit autem Dei proximíque diléctio, vilis prorsus atque contemptíbilis est.

*R.* In médio Ecclesiæ.

*Pro Ss. Marco et Marcelliano Mm.*

*Lectio ix.*

Marcus et Marcellíanus, fratres Románi, propter christiánam fidem a Fabiáno duce comprehénsi, ad stípitē allígati sunt, pédibus clavis confixis. Ad quos cum ita loquerétur iudex : Resipíscite, míseri, et vos ipsos ab his cruciátibus erípíte, responderunt : Nunquam tam iucúnde epuláti sumus, quam haec libénter, Iesu Christi causa, perférimus, in cuius amóre nunc fixi esse cœpimus. Utinam tándiu nos haec pati sinat, quámdiu hoc corruptíbili corpore vestíti érimus ! Qui diem noctémque in torméntis divínas laudes canéntes, dénique, telis transfíxi, ad martyrii glóriam pervenérunt. Quorum córpora via Ardeatína sepúlta sunt.

Te Deum laudámus.

*Sicubi autem ix Lectio alicuius Officii simplici non fuerit dicenda, erit sequens.*

*Lectio ix.*

Adépti sunt quidam huiúsmodi virtútem, ipsámque véluit régium diadéma conseréntes, multum ex ea ornamenti cepérunt. Póstmodum vero, vilíssimæ rei cuiúslibet grátia, virtútem ádeo illústrem deduxérunt ad níhilum. Alligáta enim est illórum mens terrenárum rerum curis, atque vínculis huiúsmodi praepedita virtus caelum intráre non pótuit. Vigilánte itaque, cave, dilécte mi, ne, teípsum his nexibus vínciens, inimíco ad praedam páteas ; neque mirábilem illam claríssimámque



virtutem amittas, quam tanto labóre quæsiisti, neque illam prohibeas caelêstes ingredi iânua, neque rubóre confúsam ante thálamum státuas, neque capillo uno humi affigi permittas. Céterum da illi liberam fidúciã vocémque excélsam, ut exsúltans intróeat thálamum, ac sublîmi voce sua præmia répetat.

Te Deum laudámus.

*Ad Laudes fit Commemoratio Ss. Marci et Marcelliani: Ant.* Vestri capilli cápit. *V.* Exsultábunt sancti.

*Vesperae a Capitulo de sequenti, Commemoratio praeceidentis ac Ss. Gervasii et Protasii Mm.*

*Missa* In médio Ecclésiãe, *praeter Orationem* Deus qui Ecclésiã, *ut in Officio.*

DE S. EPHRAEM DIACONO, CONFESSORE

ET ECCLESIAE DOCTORE

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM

*Die 18 iunii*

Edéssae, in Mesopotámia, sancti Ephraem, Diáconi Edesséni et Confessóris; qui, post multos labóres pro Christi fide suscêptos, doctrína et sanctitáte conspicuus, sub Valénte imperatóre, quiévit in Dómino, et a Benedicto Papa décimo quinto Doctor Ecclésiãe universális est declarátus.

Quum nuperrime Litteris Encyclicis *Principi Apostolorum* diei 5 octobris vertentis anni Sanctus Confessor Ephraem, Diaconus Edessenus, Doctor Ecclesiãe ab Apostolica Sede declaratus sit, eiusque festum, sub ritu duplici celebrandum, in Kalendario Universalis Ecclesiãe die decima octava iunii insertum fuerit; Officium de eodem Sancto Ephraem proprium cum Missa, nec non Elogium Martyrologio Romano inserendum Rñi Dñi Patriarchae Antiochenus Syrorum, Antiochenus Maronitarum et Babylonensis Chaldaeorum supremæ sanctioni Sanctissimi Domini Nostri Benedicti Papae XV humiliter subiecerunt. Sanctitas porro Sua referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascriptum Officium cum Missa de Sancto Ephraem, Confessore atque Ecclesiãe Doctore, eiusque Elogium Martyrologio Romano ad diem 18 iunii inserendum, ab eodem Sacro Consilio revisum ac dispositum, suprema Auctoritate Sua approbavit: servatis Rubricis.

Contrariis non obstantibus quibuscunque. Die 14 octobris 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
L. ✠ S. S. R. C. Praefectus.

ALEXANDER VERDE, *Secretarius.*

**DECREE FOR THE BEATIFICATION AND CANONIZATION OF  
THE SERVANT OF GOD, ANDREW BELTRAMI, PRIEST OF  
THE SALESIAN SOCIETY, WHO DIED IN 1897**

(June 28, 1920)

SACRA CONGREGATIO RITUUM

TAURINEN. SEU NOVARIEN.

BEATIFICATIONIS ET CANONIZATIONIS SERVI DEI ANDREAE BELTRAMI  
SACERDOTIS PIAE SOCIETATIS SALESIANAE.

Saeculo decimonono in finem vergente, Pia Salesianorum Societas a Ven. Ioanne Bosco instituta, novisque temporum necessitatibus et adiunctis apprime consona, exinde in varias orbis regiones propagata est. Alma mater filios et alumnos quos genuit et aluit, continuo Christo et Ecclesiae obtulit et offert in gloriam Dei proximique salutem. Ex his iucundo laetique animo nunc ostendit Andream Beltrami, quem adhuc puerum in proprio ephebeo educavit, adolescentem in suam aggregavit familiam et sacerdotem integerrimum ac operarium pretiosum complexa est. In amoeni et salubri oppido *Omegna*, Novariensis diocesis, die 24 iunii anni 1870, e piis honestisque parentibus Antonio et Catharina pariter Beltrami, Servus Dei natus est, dieque sequenti in ecclesia parochiali baptizatus. Infanti nomen Andreas imponitur in sacro fonte. Optima mater hunc filium, primogenitum suae foecunditatis et numerosae prolis, statim Iesu Christo et Beatae Mariae Virgini generoso corde devovit; atque aetate crescentem religione bonisque moribus instituendum curavit. Adhuc puer, licet vivax, pietatis tamen et obedientiae specimen dedit, in pauperes quoque misericors opisque largitor visus est, dignusque habitus qui, vix decennis, praeter morem, ad sacram Synaxim admitteretur. Primis studiis cum ingenii et diligentiae laude expletis, anno 1884, die 24 octobris, inter alumnos Collegii S. Philippi in loco *Lanzo* cooptatur, ut litteras humaniores cum pietatis incremento addiceret, sub moderatoribus et magistris e Pia Societate Salesiana. Ab initio collegiali disciplinae insuetus aliquantulum obsistit, sed vix paterna superioris monitione correctus, libenter se subiicit. Mox selectis sodalibus S. Aloisii et Ssni Sacramenti accenseri meruit, atque inter condiscipulos facile praestans, ad altiora vocatus apparuit. Huius vocationis exordium tribuitur sermoni quem illustris missionarius Salesianus, dein episcopali dignitate et sacra purpura ornatus, Ioannes Cagliero, habuit ad convictores de Christi apostolatu ad lucem Evangelicam et catholicam Fidem apud barbaras gentes propagandam. Quem sermonem mente recogitans et in corde revolvens, de statu vitae amplectendo Dei voluntatem clarius agnoscere studuit Andreas, tum interpositis exercitiis spiritualibus, tum rogatis ad hoc piis doctisque viris atque ipso Ven. Ioanne Bosco, cui totius anteactae vitae confessionem peragere voluit. Eorum responsis et consilii excitatus, divina opitulante gratia, novit et fovit suam vocationem, donec, absoluto curriculo gymnasiali, post autumnales vacationes domi peractas, de parentum et superiorum licentia, anno 1886, mense augusto, a Salesianis receptus est, et die 29 septembris in tyronem adscitus, tandem die 4 novembris clericalem

vestem induit. Sanctas regulas, quas ipse a superiore acceperat, cum salutari monito : ' Fac hoc et vives ' fideliter observans a sociis nuncupabatur : *Regula personificata*. Teste novitiorum magistro, sodalibus in tyrocinio praestans, divinae gratiae sanetisque inspirationibus se docilem praebebat. Die vero secunda octobris anno 1887, coram Venerabili Fundatore Ioanne Bosco, humili laetoque animo perpetuam professionem emisit, ante et post eam ingeminans verba : ' Quemadmodum desiderat cervus ad fontem aquarum : ita desiderat anima mea ad te, ' Deus.' Et alia : ' Quam dilecta tabernacula tua, Domine virtutum : concupiscit et deficit anima mea in atria Domini.' Tum in eiusdem loci Lyceo studiis philosophicis addiscendis non minus quam virtutibus augendis operam dedit solertem, sibi proposito in exemplum studiosae iuventutis patrono S. Aloisio Gonzaga. Eodem tempore quo discipulus etiam magister existit, inferiorem philosophiam tradens, simulque licentiam lycealem in regis scholis, anno 1889, unanimi censorum suffragio, consequutus est. Deinceps, etiam e superiorum voluntate Regiae Universitati adscriptus et studiis litterarum superioribus navans, Circulum Universitarium Catholicum, a Caesare Balbo nuncupatum, instituendum curavit. Insuper litteras docens novitos, sacras etiam disciplinas excolebat, ut se sacerdotio pararet. Inter haec electus fuit a secretis sacerdotis Salesiani *Czartoryski*, principis poloni. Hisce officiis et laboribus debilitatus variisque infirmitatibus afflictus, anno 1891, e medicorum iudicio et superiorum iussu, sanitati recuperandae omnem curam intendere coactus est, salubribus in locis aptisque remediis adhibitis. Paulo post, viribus corporis nimis exhaustis, quum vix ulla spes esset valetudinis instaurandae, iidem superiores peculiarem Famulo Dei consolationem procurare studuerunt per ascensum ad sacerdotium, ut benefica Dei voluntas infirmitate corporis et sanctificatione spiritus in eo sanctum sacrificium et immaculatam hostiam offerente, melius aequiusque completeretur. Itaque, necessariis absolutis studiis, per varios sacri Ordinis gradus, tandem in privato sacello Instituti et fundatoris Ioannis Bosco, ab illo ipso per quem divinae vocationis initia susceperat, iam Praesule, Ioanne Cagliero, ad sacerdotium rite evectus est Dei Famulus, cum ingenti sui animi consolatione et laetitia, die octava ianuarii anno 1893. Sacerdos, corpore debilis, animo fortis, orationi et meditationi instabat et Sacro devotissime litando intimam cum Deo unionem servabat. Peculiari Fidei sensu et amoris affectu ferebatur in Ssñum Eucharistiae Sacramentum necnon in B. Mariam Virginem Auxiliatricem et in Angelos et Sanctos Tutelares. Quum praedictionis munus et sacramentorum administrationem exercere non posset, Dei gloriae atque animarum saluti provehendae satisfaciebat, quantum poterat, per aedificantium librorum evulgationem. Licet morbo, quem patienter toleravit per septem integros annos, afflictabatur, tamen scripsit sanctorum caelitum vitas, nempe Margaritae Mariae Alacoque (*La sposa del S. Cuore*), Francisci Assisiensis (*Un Serafino in terra*), S. Stanislai Kostka (*L'amante di Maria*), Iulii et Iuliani (*Due fulgidi astri del secolo IV*), Ioannae de Arc (*La pulcella d'Orléans*), Ioannis B. de la Salle (*Il fondatore dei Fratelli delle Scuole Cristiane*), Liduinae (*Il modello degli ammalati*). Edidit etiam opuscula



litteraria, moralia et ascetica scilicet : *Tommaso Moro* (dramma), *Napoleone I* (letture amene), *L'aurora degli astri* (la giovinessa di personaggi illustri), *Perle e diamanti* (gli eroi cristiani), *Il volere è potere* (maniera facile di coltivar la virtù), *Massime di D. Bosco* (raccolte dai suoi scritti). Praeter complures Dei Famuli epistolas, aliquae elucubrationes exhibitae sunt tantum incoeptae, quia ipse a morte praereptus fuit. Denique, labente mense decembri anni 1897, morbo ingravescente, extremos vitae suae dies praesentiens, confessione sacramentali expiari voluit; quin imo die 29 Sacrum piissime litavit, dieque sequenti, nempe trigesima, morbi angoribus oppressus et subitanea cordis commotione percussus, spiritum Deo reddidit in loco *Valsalice*, apud Taurinensem urbem, in aetate viginti septem annorum. 'Consummatus in brevi, explevit tempora multa hic noster *Aloisius*,' haec erat vox moerentium sodalium. Post funus in ecclesia praesente cadavere, rite peractum, exuviae Servi Dei, ex parentum voluntate, recedentium a desiderio defuncti, qui sepeliri inter sodales petierat, ad nativum oppidum translatae sunt, ubi, iterato funere, in speciali familiae sepulcreto conditae, in pace quiescunt. Interim sanctitatis fama, quam Servus Dei adhuc vivens adeptus fuerat, post obitum magis clara, diffusa et perseverans, viam apertus, ut super ea Processus Informativus Novariensis et alter Rogatorialis Taurinensis, auctoritate ordinaria, institueretur. Quibus absolutis et ad Sacram Rituum Congregationem transmissis riteque apertis, servato iuris ordine, scriptis etiam Servi Dei revisis, quum nihil obstet quominus ad ulteriora procedi queat, instante Rmo D. Dante Munerati, Piae Societatis Salesianae postulatore generali, communia vota ac preces Sacrorum Antistitum aliorumque virorum ecclesiastica vel civili dignitate praestantium, ac praesertim ipsius universae Societatis et Instituti Sororum filiarum Mariae Auxiliatricis depromente, Eñus et Rñus Dñus Cardinalis Vincentius Vannutelli, Episcopus Ostien. et Praenestinus, Sacri Collegii Decanus et huius Causae Ponens ea Relator, in ordinariis Sacrorum Rituum Congregationis comitiis subsignata die ad Vaticanas aedes coadunatis, sequens dubium discutiendum proposuit : *An signanda sit Commissio introductionis Causae, in casu et ad effectum de quo agitur?*

Et Eñi ac Rñi Patres sacris tuendis ritibus praepositi, post relationem ipsius Eñi Cardinalis Ponentis, audito etiam R. P. D. Angelo Mariani, Fidei Promotore Generali, omnibus perpensis, rescribendum censuerunt : *Affirmative, seu signandam esse Commissionem introductionis Causae, si Sanctissimo placuerit.* Die 27 iunii 1920.

Facta postmodum de his Sanctissimo Domino Nostro Benedicto Papae XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua Rescriptum eiusdem Sacri Consilii ratum habens, propria manu signare dignata est Commissionem introductionis Causae Servi Dei Andreae Beltrami, sacerdotis Piae Societatis Salesianae. Die 28, eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

ALEXANDER VERDE, Secretarius.

L. ✠ S.

**ADDITIONS TO THE OFFICE AND MARTYROLOGY CONSEQUENT ON THE CANONIZATION OF ST. GABRIEL OF THE DOLOROUS VIRGIN, ST. MARGARET MARY ALACOQUE AND ST. JOAN OF ARC**

*(July 25, 1920)*

SACRA CONGREGATIO RITUUM

ROMANA

PRO S. GABRIELE A VIRGINE PERDOLENTE, CONF.

*Die 27 februarii.*

VARIANDA ET ADDENDA SEXTAE LECTIONI IN ULTIMA PERIODO

... Eum deinceps, magnis a Deo miraculis illustratum, Summus Pontifex Pius decimus in beatorum, Benedictus vero decimus quintus in sanctorum caelorum album inscripsit.

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM

*Die 27 februarii.*

Insulae, in Aprutio, sancti Gabriélis a Virgine Perdolente, Confessoris et Clerici Congregationis a Cruce et Passione Domini nuncupatae; qui, magnis intra breve vitae spatium meritis et post mortem miraculis clarus, a Benedicto Papa decimo quinto in sanctorum canonem relatus est.

PRO S. MARGARITA MARIA ALACOQUE, VIRG.

*Die 17 octobris.*

ULTIMA PERIODUS SEXTAE LECTIONIS ITA VARIANDA ET COMPLENDA

... Caelstem eius gloriam miracula confirmarunt: quibus rite probatis, magna piorum gratulatione, Margaritam Mariam Summus Pontifex Pius nonus in beatarum, Benedictus autem decimus quintus in sanctorum Virginum coetum inscripsit.

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM

*Die 17 octobris.*

Paraedii, in dioecesi Augustodunensi, sanctae Margaritae Mariae Alacoque, quae, Ordinem Visitationis beatae Mariae Virginis professa, eximii in devotione erga sacratissimum Cor Jesu propaganda et publico eiusdem cultu provehendo meritis excelluit; atque in sanctorum Virginum album a Benedicto Papa decimo quinto relata fuit.

PRO S. IOANNA DE ARC, VIRG.

*Die 30 maii.*

ULTIMA PERIODUS SEXTAE LECTIONIS ITA VARIANDA ET COMPLENDA

... Postrimo Ioannam de Arc Summus Pontifex Pius decimus in beatarum, Benedictus vero decimus quintus in sanctorum Virginum numerum retulit.

## ELOGIUM MARTYROLOGIO ROMANO INSERENDUM

*Die 30 maii.*

Rothómagi, sanctae Ioánnæ Arcénsis Vírginis, Puéllæ Aurelianénsis appellatae, quae, cum fórtiter pro pátria dimicásset, tandem in hóstium potestátem trá dita, iníquo iudício condemnáta est et igne combústa; atque a Benedícto décimo quinto Pontífice Máximo sanctárum fastis adscrípta.

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Sanctissimus Dominus noster Benedictus Papa XV, referente infra-scripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascripta additamenta sextae cuique Lectioni historicae in respectivo Officio apponenda de S. Gabriele a Virgine Perdolente, Confessore, de S. Margarita Maria Alacoque, Virgine, ac de S. Ioanna Arcensi, Virgine; itemque de iisdem singulis Caelitibus elogia in Martyrologio Romano respectivis diebus inserenda, ab eadem Sacra Congregatione revisa et disposita, approbavit.

Contrariis non obstantibus quibuscumque. Die 25 iulii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, *Secretarius.*



# REVIEWS AND NOTES

SOME ETHICAL ASPECTS OF THE SOCIAL QUESTION: SUGGESTIONS FOR PRIESTS. By Rev. Walter MacDonald, D.D., Prefect of the Dunboyne Establishment, Maynooth College. London: Burns, Oates, and Washbourne. 8vo, pp. 220. 7s. 6d. net.

WE are told in the Preface that this book was written 'soon after the war began,' and that on revising for publication the author did not find much to change or add. The work of revision was finished on the author's death-bed; and we are glad to know thus that before going to his reward his last efforts were bestowed on a volume which will prove very helpful and very useful to his countrymen, both lay and clerical. In the first part, consisting of seven short chapters, he seeks to formulate and establish some 'general principles' of what he calls the 'Ethics of Pressure,' i.e., of such forms of moral pressure as we have instanced in boycotting and strikes and lock-outs, in labour and commercial and professional unions and their modes of procedure and agitation for the protection and amelioration of the economic conditions of their respective members. In five chapters, which constitute the second part, he applies those principles to the treatment of 'scabs or blacklegs,' to 'tainted goods' and the sympathetic strike, to the problem of non-union labour, and to the question of wages. The third part, also five chapters, gives a good deal of prudent and useful advice to priests, and to Catholics generally, regarding their attitude towards Socialism, Syndicalism, and Trade Unions. The treatment of those various topics is brief, comprising in all 150 pages. But it is none the less clear and well reasoned; and although it displays a deep and broad human sympathy with 'the under dog,' the tenant-farmers of the land agitation days and the working masses of the present day, it is sufficiently moderate and conservative in its main conclusions. We have evidence of the author's fearless attachment to the issues of his own inferences in his disapproval of the 'Plan of Campaign' and in his justification of 'boycotting' and 'Larkinism.' His analogies are occasionally far-fetched; but on the whole in the discussion of principles and their application his reasonings carry conviction. The topics he deals with are all debatable, delicate, and vitally important; they are treated with moderation and candour, and without a trace of aggressiveness. His pages are enlivened by an occasional sally of mild satire, which, were it other than good-humoured, would appear as disagreeable sarcasm.

To his principles, so far as they are elucidated, few, we imagine will be inclined to take exception. But the author does not pretend to an exhaustive treatment, and he leaves many ethical presuppositions still awaiting analysis. To give one instance, the distinction between a 'strict right'

and an 'equitable right' in the domain of virtue—a distinction which runs through the whole discussion and on which a very large superstructure of speculation is erected—has not been adequately examined. Another instance occurs in the Appendix—which, by the way, is almost equal in importance and interest to the body of the work. It extends to seventy pages, and consists of four articles, three of which—on 'Boycotting,' 'The Living Wage,' and 'Socialism'—are reprinted from the *Irish Theological Quarterly*, while a fourth, on 'The Just Price of Labour,' now appears for the first time. This article, running to twenty-five pages, discusses the principle, put forward in the Encyclical *Rerum Novarum*, that the workman, prior to any wage-contract, has from 'natural justice' a right to a 'living wage.' It leads the author to discuss the factors which determine the 'just price' of any commodity—especially the much debated 'common estimation.' Now it is in this context that we find suggested a principle the implications of which deserve to be thought out much more fully and explicitly by students of the social question. If, for the man who lives by selling his labour, the just price (or 'wage') for what he sells must be such as to secure him a decent livelihood—so that the wage-contract, in order to be just, must fulfil that condition—then also, for the man who lives by selling commodities produced by his labour, the just price of these commodities should likewise be such as to secure him a decent livelihood—so that the 'common estimation,' in order to be a really just criterion of the 'just price' of things, should be guided by attention to the human needs of all who labour in the production, distribution, and exchange of economic goods. It is argued—and, we think, convincingly—that the worker who happens to own materials on which he works should have no less a right from nature to a decent livelihood than the worker who, owning nothing, lives by selling his labour. This would suggest the conclusion that the 'just price' of commodities should be the price which would so distribute the economic products of labour among all who labour as to secure for these at least, in the first instance, a decent livelihood. Not, then, until this is received, should anything go, on the title of mere ownership, to those who 'own' but do not 'work.' Observe how promptly we get back to fundamentals about the rights involved in, or claimed by, mere ownership of capital. And indeed it is the same no matter where we raise ethical questions about wages and prices in the economic domain. They cannot be satisfactorily settled until we reach some agreement as to what moral right to *consumer's wealth* is involved in 'ownership' of capital.

If the book under review does not solve such fundamental questions it has the undoubted merit of opening up some of them, and of suggesting lines of thought which the Catholic student of the economic and social problem will do fruitful work by exploring to the best of his ability. We are glad to note that the book has been printed in Ireland. Its form leaves nothing to be desired; and there is no use in grumbling at prices.

P. COFFEY.

THE LIFE OF ST. NICHOLAS OF TOLentino, O.S.A. By Rev. E. A. Foran, O.S.A. London : Burns and Oates and Washbourne, Ltd.

THE writer of this very interesting biography of the great Saint of the Augustinian Order tells us in a Foreword that his one ambition in giving the book to the English Library of the Saints is to make known a very beautiful devotion. This devotion is the Septenarium of St. Nicholas, a seven days' suffrage for the relief of the souls in Purgatory through the intercession of St. Nicholas, Patron of the Holy Souls. A full account of this devotion is given in an Appendix to the book together with a description of the Archconfraternity of Tolentino, founded for the same object, and in addition an interesting note on the origin and meaning of the Augustinian practice of blessing bread and distributing it amongst the people on the Feast of St. Nicholas, 10th September. All this is interesting and useful to English readers, but the really substantial work of Father Foran is the masterly presentation, for the first time in English, of the life and doings of the great wonder-worker of Tolentino himself. We have read the biography with the greatest interest, and have felt throughout that we were brought into close contact with a very lovable personality. In the pages of this book the Saint and the man live for us again as he must have appeared to those who knew and lived with him during the latter half of the thirteenth century. St. Nicholas was a child of prayer, a favour granted to his aged parents, through the intercession of St. Nicholas of Myra, whose name he bore, and was, like the child of Anna and Elcana, consecrated to God's service from his infancy. His wonderful holiness manifested itself in his earliest years, and the saying was current among the people of Sant' Angelo, his native town, 'that if Almighty God deigned to spare him one day he would become a great saint.' At the age of seven he began to practise mortification and had already chosen for himself a retired grotto on a neighbouring hill for the purpose of retirement and prayer. In consideration of his remarkable piety, the Archbishop of Fermo admitted him to Minor Orders and conferred upon him, while yet a mere boy, a canonry-benefice in the parochial church of San Salvatore, thus enabling him to join in the chanting of the Divine Office. Here he was known as 'the angel of the choir'; at the Augustinian monastery, which he entered at an early age, he was known as 'the angel of the cloister.' Dealing with his life in the sacred ministry, the writer gives an admirable account of St. Nicholas' missionary labours at Cinguli, Fermo, and Tolentino, and, throughout, an accompanying picture of the Saint himself—his penances, mortifications, his sufferings, his wonderful miracles in the interest of the poor and the afflicted. 'Sympathy with the poor and suffering,' says the writer 'was the great characteristic of his charity'; and when he performed a miracle on their behalf his invariable injunction was, 'Say nothing of this. Give thanks and glory to God, not to me. I am but a sinner, a pot of clay.'

Father Foran's work will increase the knowledge of, and love for, the Saint of Tolentino amongst English-speaking Catholics, and all who



read the book will arise from it with a feeling of gratitude to the writer. His artistic touch is displayed not only in the appropriate illustrations by his own pen of many of the scenes recorded in the Saint's life, but also in the order and sequence of the narrative and the dress in which he clothes it.

M.

STUDIES IN MODERN IRISH (PART II) : CONTINUOUS PROSE COMPOSITION.

By the Rev. Gerald O'Nolan, M.A., B.D., Professor of Irish, St. Patrick's College, Maynooth. Dublin : The Educational Company of Ireland.

THESE studies in Modern Irish by Father O'Nolan have an import wider than such studies in other languages. Modern Irish is, in regard to its literature, in a position somewhat similar to the European vernacular languages at the dawn of the Renaissance. It is faced with the problem of adapting itself to the expression of the varied modes of modern thought. Scholars, such as Father O'Nolan, maintain that the spoken language is capable of developing, from within, a literary dialect, and it is as a proof of this claim that the present work has an interest far beyond that of a mere help to translation. Those who are familiar with the processes by which, say, English or French extended its range of expression will watch with intense interest the development of a neo-Irish literary dialect. It is something new to see such a dialect in the making. As if to remove any doubt as to the capacity of the spoken language for the expression of varied modes of modern thought, Father O'Nolan has given us specimens of translations in all the great departments of prose literature—his selections range from Shakespeare to Arnold Bennett, from Plato to Matthew Arnold, from Jeremy Taylor to Newman ; and quite a number of passages deal with Irish topics by Irish writers.

The practical purpose of the work as a guide to elegant translation is admirably indicated in the Introduction. The architectonic power necessary to the creation of a fine prose style can be attained not by attention merely to sentence structure, but by attention to the rhythmic unity of all the sentences which go to form a 'passage.' 'Proficiency in the short sentence,' says Father O'Nolan, 'is indispensable for the writer of continuous prose. But a man who can make bricks is not necessarily a good mason.' Further, as the writer points out, an adequate translation must be far removed from a literal one : 'A passage of English prose conveys certain ideas, thoughts, images, set forth by the writer to produce the desired impression of the personages, scenes or facts that are being described, or the philosophical or ethical principles that are being proved or illustrated. The rendering of such a passage into Irish must be consistent with the laws of Irish thought and expression.' There is nothing new in the principle enunciated here—what is new and what is admirable is the application of this principle to translation into Modern Irish Prose, and the detailed description of the methods by which its application may be effected.

P. MACS.

COLLECTIO EX RITUALI ROMANO. Dublini : M. H. Gill et Filium.

WE welcome this pocket Roman Ritual from Messrs. Gill & Son for the use of the Irish clergy and we have pleasure in recommending it. The publishers have done their work well, and the compiler has spared no pains to make the matter of the Ritual clearly intelligible and up-to-date. Though it contains almost 300 pages of large clear type beautifully printed in black and red, it is of a size convenient for the pocket, and the paper, binding, and finish of the book are highly creditable as a specimen of Irish workmanship. We believe that the missionary priest will find in this Collection all the ordinary ritualistic ceremonies he is called upon to perform in the exercise of his mission, and will appreciate the judgment of the compiler in including many things not found in the older Irish Rituals. Amongst these we notice the sections dealing with the administration of Baptism and Extreme Unction in case of necessity, the complete ceremony of the Baptism of many children, the increased number of Benedictions (including the decree of Pius X, *re* the Scapular Medal), and the 'Ceremony of Consecration of the Family to the Sacred Heart.' For certain portions of the ceremonies of Baptism and Matrimony, in which the use of the vernacular is admissible, the editor has, we think, very advisedly included the Munster and Connaught Irish versions. Our only regret in this connexion is that he did not see his way to include Irish versions for other parts of the Ritual wherein the corresponding English version occurs. The beautiful Prayers for the Dying, for example, would sound sweeter rendered in the native tongue, and more consoling in the ears of a dying Gael, than any English version we could offer. Why should not we give them to him in Irish, and where may we expect to find them if not in an Irish Ritual?

M.

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